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OF

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THE PATRON SAINT OF ENGLAND

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WITH AN INTRODUCTION

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St. George slaying the Dragon.
(*From an old print.*)

GEORGE OF LYDDA

THE PATRON SAINT OF ENGLAND

A STUDY OF THE *CULTUS* OF ST. GEORGE IN ETHIOPIA

Translations of the Ethiopic texts as found in the manuscripts from Maḳdalâ now in the British Museum and an Introduction

BY

SIR E. A. WALLIS BUDGE, KT.

M.A., Litt.D., D.Litt., D.Lit., F.S.A., Star of Ethiopia, 3rd Class.

SOMETIME KEEPER OF EGYPTIAN AND ASSYRIAN ANTIQUITIES IN THE BRITISH MUSEUM, CORRESPONDING MEMBER OF THE ACADEMY OF SCIENCES, LISBON, HONORARY MEMBER OF THE AMERICAN PHILOSOPHICAL SOCIETY, PHILADELPHIA.

WITH THIRTEEN PLATES AND FIVE ILLUSTRATIONS IN THE TEXT

LONDON

LUZAC & CO.

46 Great Russell Street, W.C.

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PRINTED IN GREAT BRITAIN BY
RICHARD CLAY & SONS, LIMITED,
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PREFACE

In the early 'eighties of the last century Orientalists and hagiographers were beginning to study the Oriental Versions of the History and Martyrdom of George of Lydda, which it was then realized were the sources of the Western Versions written in Greek, Latin, Italian, German, French and English. Scholars generally believed that if the Versions which were known to exist in Syriac, Coptic, Arabic and Ethiopic were made available for study, both the texts and translations of them into some modern European languages, the true history of the saint whose cult was so widespread, would be known. The first Orientalist to deal with the Syriac Version was Dillmann, whose account of it was published in the *Sitzungsberichte d. k. preuss. Akad. d. Wissenschaft, Berlin, Phil.-Hist. Klasse*, 1887, p. 339 f., under the title of "Ueber die apokryphischen Märtyrergeschichten des Cyriacus mit Julitta und des Georgius." Dillmann sent a proof of his paper to his old friend, and in some respects pupil, Professor William Wright of Cambridge, who lent it to me to read. On returning the paper to him he referred to the *Martyrology* which he had published (see p. 13), and after further talk suggested that when I had finished the copying of the Coptic Version which I had in hand, I should copy the Syriac texts of the Martyrdom of St. George in the British Museum, and likewise the Ethiopic Versions. And he finished his remarks by saying that, if possible, he would

himself publish the oldest Arabic texts extant. A suggestion of this sort from such a great Semitic scholar was a command, and I set to work to copy the Ethiopic Versions which, it was well known, were made from the Arabic, so that he might have copies of the Ethiopic texts for his use when working at the Arabic. By the end of the summer of 1888 the Syriac and Arabic Versions of the Martyrdom of St. George were copied; and the whole of the text and translation of the Coptic Version were in type. The Preface to the Coptic Version was read in proof for me by Wright, and the volume appeared as the first of the series of Oriental texts which David Nutt had decided to publish in September 1888. Towards the close of that year, Wright was attacked by an insidious disease which made absolute cessation from work necessary, and my progress slowed down as a matter of course. In the early months of 1889 it became certain that medical science could not check the course of the disease, and on May 22nd, 1889, that brilliant light and precious life were extinguished. A little later Mr. Nutt found it necessary to modify the arrangements which he had made for the publication of Oriental texts, and no steps were taken by me to continue the publication of the Versions of the Martyrdom of St. George until the present year.

But the study of the Western Versions went on in various countries, and scholars made good use of the Syriac and Coptic Versions for comparative purposes, and it was clear from their remarks that they needed the Ethiopic and Arabic Versions in order to continue their work. In *The Month* for April 1892, the Rev. Herbert Thurston, S.J., published the good and impartial article "St. George," and did much to

extricate the facts of the history of the Saint from the great mass of pious, legendary fiction in which they were well-nigh choked. The last paragraph of this article, which deals with the reason for the widespread cult of the Saint, is so important that it must be quoted here. "If we are asked why so obscure a Saint should become an object of a *cultus* in the Church lasting for long ages and in magnitude second only to that paid to the most eminent of the Apostles, I think we may find the explanation, at least to some extent, in the coincidence of his feast, whether by accident or design, with certain immemorial observances of the peoples amongst whom the devotion was first propagated. If, on the other hand, we are asked how it is that the story of his life has become overgrown with such a tangle of extravagant fable, we must answer, I think, that it is the price which had to be paid for that coincidence, that artificial stimulus, if we may so call it, which helped to win him so many clients. To say this is not in any way to deny the existence of a real St. George, a noble martyr who laid down his life for his faith, but it is to admit that human and accidental elements, as well as supernatural, may have something to do with the propagation amongst the comparatively uneducated of a great popular *cultus*" (p. 27).

"One point, however, it seems necessary to touch upon, however briefly, in order to avoid a possible misconception. It would be a great mistake if any reader should suppose that in such a coincidence as the celebration of the feast of St. Elpidius by the monks of Mesopotamia, and the pilgrimage in honour of El-Khiḍr, El-Khouder, Dghergis, or by whatever name we call him, there is any connection of

belief or practice, because there may be some connection of origin. It is quite possible that the celebration of the feast of the 23rd of April may be long antecedent to any Christian ceremony, and yet it would by no means follow that he whom the Christians honoured in that feast was none other than the demi-god, or, worse still, the demon to whom the pagans paid their vows" (p. 26).

Since the publication of the Coptic Version of the "George Story," Prof. JOHN E. MATZKE of Stanford University, California, has published two valuable papers on the Western Versions in which he makes use of the Syriac and Coptic Versions for comparative purposes. In the first of these he deals with the sources of the French, German and Anglo-Saxon metrical versions, and in the second with the "Mixed Versions." He divides the Versions into four classes, the Apocryphal, the Canonical, the Later Eastern Apocryphal, and the Later Western Versions, and the extracts which he publishes illustrate the variations and contradictions which have puzzled so many investigators of the Legend of St. GEORGE. He deals exhaustively with the phase of the *Cultus* of the Saint in which the historical facts have well-nigh disappeared under the accretions of legend and fable. But it is quite clear that he has no doubt about the existence of a real and historical George who was both saint and martyr.

Besides these two papers, several works on the "George Story" have appeared during the last twenty-five years, and among them may be mentioned those of KRUMBACHER (*Der heilige Georg in der griechische Überlieferung*, 1911); J. B. AUFHAUSER (*Miracula S. Georgii*, Leipzig, 1913); and W. F. VOLBACH (*Der*

heilige Georg, Strasburg, 1917). The iconography of the Saint has been studied with excellent results by Dr. G. F. Hill (*St. George the Martyr*, London, 1915), Miss M. H. Bulley (*St. George for Merrie England, with 56 full-page illustrations*, London, 1908) and Karl Künstle (*Ikonographie des Heiligen*, pp. 263–79). We may note too that an Armenian Version of the Martyrdom of St. George was discovered by P. Peeters, who published the text of it in the *Analecta* of the Bollandist Fathers (Vol. XXVIII.).

During the winter of 1928–29 a well-written little book of 111 pages, entitled *Saint George of England*, by Mr. G. J. Marcus, appeared. The author is an enthusiastic admirer of the Saint, and has produced a very interesting summary of the Legend of St. George for which the general reader will be grateful. He makes no attempt to deal with origins and Versions, but he does bring out with remarkable clearness the great and widespread influence which the *Cultus* of the Saint has had upon the patriotism, religion and chivalry of the nations of Christendom, and especially with the people of Mediæval England. Prince and peasant, soldier and civilian, priest and layman, all alike regarded him as their protector, and defender and friend. The fact that he was a native of Palestine did not prevent our forefathers from regarding him as an Englishman, and, as Mr. Marcus says, it is not without significance that St. George was painted on many a tavern signboard, that his guilds were so numerous, and his feast day accompanied by such rejoicings. To our whole people, for several centuries, "in history, as well as in tradition, St. George was indeed St. George of England."

The Eastern and Western Versions of the history and

martyrdom of GEORGE the Great Martyr prove that Gibbon's estimate of his life and character was wholly wrong, and we now know that it was due to the fact that he confounded GEORGE of EPIPHANIA, whom he calls GEORGE of CAPPADOCIA, with GEORGE of LYDDA. Thanks to the publication of the various Versions of the martyrdom of GEORGE of LYDDA and the researches of hagiographers and historians, it is now possible to separate the legends and fables from the few historical facts that are to be found in it. No competent authority now doubts that a real historical GEORGE once lived. GEORGE of LYDDA was the only son of a Palestinian Shaikh, who was a Christian, and who possessed wealth and enjoyed power and position in the country under the Roman Governor of the Province. Whilst a youth he was well trained in gymnastic exercises and athletics of all kinds, and his father obtained for him an appointment in the local army. In his early manhood he was distinguished for his boldness and skill in military exercises, and for his soldierly qualities. On the death of his father he went to the place where the Governor resided, with the view of obtaining the appointment which his father had held. What happened when he got there is not known. The fact that he was a Christian was viewed with intense disfavour by the Governor and his nobles, and on refusing to offer sacrifice to the gods of GREECE and ROME he was tortured and eventually put to death. When he suffered martyrdom is unknown, but it was probably during the reign of DECIUS. It seems certain that the circumstances which attended his torturings and death were of a very unusual character, or he would never have lived in legend and fable for so many centuries as he has done. And among those who were

martyred with him it is possible that there was no one of equal wealth and position.

On the few simple facts stated above the whole of the Legend of GEORGE the Martyr has been built, and the manner of its growth and progress can be divined. The place where his body was buried soon became an object of pilgrimage to local Christians. Very soon men and women felt that a visit to the tomb of the Saint improved their health and many found themselves cured of certain obscure diseases. The tomb obtained a reputation for effecting healing of all kinds of disease, and pilgrims and caravan men began to take away dust from the tomb to protect them and their families, and their flocks and herds and houses. Every unusual thing that happened at the tomb or in the church which contained it was regarded as miraculous. The scribes who copied the history of the Saint magnified, unconsciously perhaps, the happenings at the tomb, and little by little incorporated in their writings all the local pious gossip and stories of the Saint's powers. In a very short time the local Saint of LYDDA became a national Saint, and all the powers which were attributed to national saints and gods and demi-gods were bestowed upon him. He was identified with MOSES, and ELIJAH, and MICHAEL the Archangel, and MARDUK and TAMMÛZ of Babylon, and ABURAMAZDA of Persia, and HORUS the ELDER and RĀ of Egypt, and AL-KHIḌR of the ARABS and PERSEUS and other solar gods and heroes. GEORGE of LYDDA fought no Dragon, but as the Hero of Christendom the scribes were obliged to invent one for him. The semi-divine character of GEORGE as the soldier-saint *par excellence* appealed irresistibly to all Christian and to many Arab people, and the natives of every country

when the George Story was known were proud to adopt the " husbandman of God " and the " horseman of Christ " as their fellow-countryman.

When all the Versions of the " George Story " are published, the expert folk-lore student will no doubt deal with it from the comparative point of view. And thinking that the full text of the Ethiopic Version will be of use to him, I decided to publish it, and the present volume is the result of this decision. It contains—I. the narrative of the martyrdom of the Saint by PASICRATES, the body-servant of ST. GEORGE; II. a short history of the founding of the Church and shrine of St. GEORGE at LYDDA, and the text of a series of miracles wrought by the Saint. The story of the attempt to destroy the shrine by DIOCLETIAN proves beyond all doubt that St. GEORGE was not tortured and martyred by this Emperor, and that the shrine of the Saint was famous for its healing and miracles long before DIOCLETIAN ascended the throne. III. The long Encomium on St. GEORGE by THEODOTUS, Bishop of ANCYRA, who was well acquainted with the family history of the Saint, and who built a church in his honour in Ancyra, the capital of his diocese. THEODOTUS was 118 years old when he died, and it is possible that in his early years he may have been acquainted with some of the kinsmen of St. GEORGE at Lydda. The ETHIOPIC TEXTS have been reproduced by photo-lithography so that the reader may have no doubt about the actual readings of the manuscripts. The cost of printing Ethiopic is practically prohibitive, and when the text is printed the reader can never be absolutely certain that the editor has not overlooked some mistake or passed some mistake made by the compositor. The TRANSLATION has been made as

literal as possible. In some places the Ethiopic text is corrupt, and in others there is evidence that the Ethiopian translator did not grasp the meaning of the Arabic from which he was translating. Such passages are indicated by dots or mentioned in foot-notes. In the INTRODUCTION an attempt has been made to summarize the facts proving the existence of the real, historical St. GEORGE which have been collected by students of his life and martyrdom from the time of PETER HEYLYN to the present day.

My thanks are due to the Trustees of the BRITISH MUSEUM for permission to reproduce the Ethiopic texts from the manuscripts of the Maḳdalâ Collection; to Mr. KNIGHT-SMITH, Managing director of Messrs. LUZAC & Co., who has kindly permitted me to present on the Frontispiece and Plates II, III and VI reproductions of a steel engraving, a Russian eikon, a Russian amulet case, and a bronze casting from Belgium which are preserved in his private collection. The enlarged reproductions of the coins of VALENTINIAN III, CONSTANTINE the Great, HENRY VIII, and PETER ERNEST and JOHANN GEORG, Counts of MANSFIELD, were made from casts of the originals in the BRITISH MUSEUM by Mr. AUGUSTUS READY of the BRITISH MUSEUM. The expert descriptions of these coins which are printed on Plates IV and V I owe to the kindness of Dr. G. F. HILL, Keeper of Coins and Medals in the BRITISH MUSEUM.

E. A. WALLIS BUDGE.

48 *Bloomsbury Street,*
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21*st November,* 1929.

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INTRODUCTION

Martyris egregii pollens micat aula Georgi,
Cujus in hunc mundum spargitur altus honor.
Carcere, caede, siti, vinculis, fame, frigore, flammis
Confessus Christum, duxit ad astra Caput.
Qui virtute potens, Orientis in axe sepultus,
Ecce sub occiduo cardine praebet opem.
Ergo memento preces, & reddere vota viator;
Obtinet hic meritis quod petit alma fides.
Condidit Antistes Sidonius ista decenter:
Proficiant animae, quae nova templa suae.

By Venantius Fortunatus, Bishop of Poictiers.

THE CULT OF SAINT GEORGE OF LYDDA, THE PATRON-SAINT OF ENGLAND

Misbelievers have written
Misbelief in their books,
Touching the Saint
That Georius hight.
Now will we teach you
What is true thereabout,
That heresy harm not
Any unwittingly.
The holy Georius
Was in heathenish days
A rich eorldorman,
Under the fierce Caesar Datianus,
In the shire of Cappadocia.

From the Passion of St. George,
by Ælfric, Archbishop of York.

The fame of George of Lydda, who is more commonly known as George of Cappadocia, was universal in the Christian East for many centuries, and histories of his martyrdom were translated into Greek, Latin, Coptic, Arabic, Ethiopic, Syriac and other languages. Though these histories were full of descriptions of events which could never have happened, and fantastic details of the sufferings of the saint, and incredible miracles, they were read publicly in the churches, and regarded as works which conduced both to piety and edification. Such works were intended not only to instruct, but also to interest and amuse the reader. Profane literature could not be readily obtained by monks and coenobites, and those of the laity who could read followed the advice

of their clergy in their reading. It cannot be thought for a moment that anyone, cleric or layman, believed the impossible stories which had, under the influence of pious and credulous scribes, gathered about the history of the martyrdom of St. GEORGE. But from the universality of the cult of the saint, we are justified in assuming that few people ever doubted that the saint had really lived and suffered a cruel and agonizing death. In PALESTINE, SYRIA, EGYPT, ETHIOPIA and many countries in EUROPE, and even in ENGLAND, GEORGE was regarded as the Warrior of God, the Athlete and Soldier of his Lord CHRIST and the Preacher of His Gospel and Kingdom, the Defender of right against wrong, the Deliverer of the oppressed from the oppressor, the Protector of all widows and orphans, and the ever-ready Champion of the helpless and the distressed, and the poor and the needy. The belief in the intimate friendship which he enjoyed with our Lord, and in the influence which he possessed with the Deity, was so great that he was regarded as the intercessor *par excellence* with the Trinity, and everywhere men and women, by sea and by land, entreated God's mercy in the name of St. GEORGE. The saint was known and honoured in ENGLAND when Saxon kings reigned, and when the story was told in this country of the help which he and his fellow-angels rendered to the Crusaders at the Battle of ANTIOCH and of their victory over the Muslims (or Saracens), additional glory and honour accrued to his name. Small wonder is it that King RICHARD rebuilt his church at LYDDA and that EDWARD III made him the Patron-Saint of ENGLAND.

The cult of the saint grew and spread until the time of the Reformation, when in certain quarters it

PLATE I.

St. George mounted on his white horse spearing the Dragon.
(*From Brit. Mus., MS. Orient. No.* 715, *Fol.* 2*b.*)

became the custom to laugh at the saints and to deny their existence, and to brand the cult of them as idolatrous. The fact that St. GEORGE was held in the highest esteem in many countries in Europe made him most obnoxious to MARTIN LUTHER (1483–1546), TILENUS, MELANCHTHON, CRACANTHORPE and their followers. CALVIN (1509–1564) called him a "larva," *i.e.* hobgoblin or scarecrow (*De Idol. Rom.*, I. cap. 5). CHEMNITIUS (CHEMNITZ, 1522–1558) said he was an "unnatural being," and other theologians of the period said he was "a nobody, a non-ens, a fictitious person, a tragelaphus (so TILENUS), an idoll, an allegory and a symbole; a deity created by some madde and idle brains for the poor people to fall downe and worship" (PETER HEYLYN, *St. George*, p. 41). And these views were shared by DUMOULIN (1500–1566) and P. JURIEN in the following century (1637–1713). ECHARD said that St. GEORGE was "neither martyr nor saint" (*Roman Hist.*, III. chap. i). And the great Dr. REYNOLDS in his *De Idolatria Ecclesiae Romanae* (published in 1596) described him as an Arian heretic, and believed that the "bloody butcher of Christians" was in hell. He seems to have borrowed this idea from CALVIN (P. HEYLYN, *op. cit.* p. 44). It is a little surprising that these irate theologians, who must have been very learned men, did not take the trouble to examine the history of St. GEORGE critically and show in a cool and judicial fashion the absurdities of many of the legends which had gathered about and overlaid the true story of his martyrdom.

The next learned and important person to attack the cult of St. GEORGE was the great historian EDWARD GIBBON (see *The Decline and Fall of the Roman*

Empire, chap. xxiii, Dean Milman's edition, Vol. III. p. 171 f.), and it cannot be denied that he did the character of the saint much harm. Whether he was influenced by the opinions of CALVIN and Dr. REYNOLDS, Bishop of NORWICH, or whether his fanatical dislike of Christianity and its professors warped his judgment and destroyed his common-sense and usual fairness cannot be said, but certain it is that he was only too ready to belittle the "renowned St. GEORGE of ENGLAND, the patron of arms, of chivalry, and of the garter." According to him, GEORGE surnamed the CAPPADOCIAN "was born in EPIPHANIA in CILICIA, in a fuller's shop. He raised himself by the talents of a parasite; and the patrons whom he assiduously flattered procured for their worthless dependent a lucrative commission, or contract, to supply the army with bacon. His employment was mean; he rendered it infamous. He accumulated wealth by the basest acts of fraud and corruption; but his malversations were so notorious, that GEORGE was compelled to escape from the pursuits of justice. He then embraced the profession of Arianism. From the love, or the ostentation, of learning, he collected a valuable library of history, rhetoric, philosophy and theology; and the choice of the prevailing faction promoted GEORGE of CAPPADOCIA to the throne of ATHANASIUS. The entrance of the new archbishop (A.D. 356) was that of a barbarian conqueror; and each moment of his reign was polluted by cruelty and avarice. The catholics of ALEXANDRIA and EGYPT were abandoned to a tyrant, qualified, by nature and education, to exercise the office of persecution; but he oppressed with an impartial hand the various inhabitants of his extensive diocese. The primate of EGYPT

assumed the pomp and insolence of his lofty station; but he still betrayed the vices of his base and servile extraction. The merchants of ALEXANDRIA were impoverished by the unjust and almost universal monopoly, which he acquired, of nitre, salt, paper, funerals, &c.: and the spiritual father of a great people condescended to practise the vile and pernicious arts of an informer. The ALEXANDRIANS could never forget, nor forgive, the tax which he suggested on all the houses of the city, under an obsolete claim that the royal founder had conveyed to his successors, the PTOLEMIES and the CAESARS, the perpetual property of the soil. The Pagans, who had been flattered with the hopes of freedom and toleration, excited his devout avarice; and the rich temples of ALEXANDRIA were either pillaged or insulted by the haughty prelate, who exclaimed in a loud and threatening tone, 'How long will these sepulchres be permitted to stand?' Under the reign of CONSTANTIUS he was expelled by the fury, or rather by the justice, of the people; and it was not without a violent struggle that the civil and military powers of the state could restore his authority and gratify his revenge. The messenger who proclaimed at ALEXANDRIA the accession of JULIAN (A.D. 361) announced the downfall of the archbishop. GEORGE, with two of his obsequious ministers, Count DIODORUS and DRACONTIUS, master of the mint, were ignominiously dragged in chains to the public prison. At the end of twenty-four days the prison was forced open by the rage of a superstitious multitude, impatient of the tedious forms of judicial proceedings. The enemies of gods and men expired under their cruel insults; the lifeless bodies of the archbishop and his associates

were carried in triumph through the streets on the back of a camel; and the inactivity of the Athenasian party was esteemed a shining example of evangelical patience. The remains of these guilty wretches were thrown into the sea; and the popular leaders of the tumult declared their resolution to disappoint the devotion of the Christians, and to intercept the future honours of these *martyrs*, who had been punished, like their predecessors, by the enemies of their religion. The fears of the pagans were just, and their precautions ineffectual. The meritorious death of the archbishop obliterated the memory of his life. The rival of ATHANASIUS was dear and sacred to the ARIANS, and the seeming conversion of those sectaries introduced his worship into the bosom of the catholic church. The odious stranger, disguising every circumstance of time and place, assumed the mask of a martyr, a saint, and a Christian hero."

GIBBON gives as his authorities for the life and death of GEORGE of CAPPADOCIA, AMMIAN MARCELLIN (*Hist. Rom.*, XXII. sect. ii), GREGORY NAZIANZEN (*Orat.* XXI. pp. 382, 385, 389 and 390) and EPIPHANIUS (*Haeres.* LXXVI). The narrative of AMMIAN in describing the deaths of GEORGE and his companions is more detailed than that of GIBBON, for he says that the savage mob, " having mutilated their bodies, put them on camels and conveyed them to the shore, where they burnt them and threw the ashes into the sea; fearing, as they exclaimed, lest their remains should be collected and a temple raised over them, as the relics of men who, being urged to forsake their religion, had preferred to endure torturing punishments even to a glorious death, and so, by keeping their faith inviolate, earning the appellation of

St. George slaying the Dragon.
(*From a silver Russian Eikon.*)

The face of the saint, which is wanting, was cut on a semi-precious stone or on hard wood gilded.

martyrs." The Rev. Dr. MILNER was not satisfied with GIBBON'S rendering of AMMIAN'S description, which is as follows: "Cineres projecit in mare, id metuens ut clamabat, ne, collectis supremis, aedes illis exstruerentur ut reliquis, qui deviare a religione compulsi, pertulere cruciabiles poenas, adusque gloriosam mortem intemeratâ fide progressi, et nunc MARTYRES appellantur." It is certain that the murder of GEORGE and his officials must have been carried out with extraordinary violence and cruelty, for the Emperor JULIAN says in his letter of remonstrance, "the people actually tore a man to pieces as if they had been dogs" (*Epist.*, X. sect. iii. § 3).

It is difficult to see why GIBBON called the GEORGE who was born at EPIPHANIA in CILICIA "George the Cappadocian," and we can only assume that he confounded two wholly distinct men, the Martyr and the Archbishop of ALEXANDRIA, who bore the same name. His wide reading must have made him acquainted with the fact that GEORGE the Martyr was often called in the *Acta* of the saint GEORGE of CAPPADOCIA, and it probably gave him pleasure to revile the Arian Archbishop of ALEXANDRIA. He was quite ready to distrust "the invectives of the two saints" GREGORY and EPIPHANIUS, but he was inclined to accept the legend of the combat between St. GEORGE of CAPPADOCIA and the *magician* ATHANASIUS, though it seems impossible that he could have believed the *magician* and the Archbishop of ALEXANDRIA to be one and the same person. GIBBON'S notes show that he was well acquainted with PETER HEYLYN'S *History of that most famous Saynt and Souldier of Christ S. George of Cappadocia*, London, 1633, and he himself admits that the transformation of the "odious

stranger " into a martyr, a saint and a Christian hero " was not absolutely certain," but only " extremely probable." The present writer thinks that if GIBBON had been acquainted with the Oriental ACTA of St. GEORGE of Lydda he would never have made the mistake,[1] and after all it was only a mistake, of confounding that saint with the infamous Arian archbishop.

The next scholar who denied the existence of St. GEORGE was SAMUEL PEGGE, the antiquary who died in 1796. The Society of Antiquaries of London then, as now, held its Anniversary on ST. GEORGE'S DAY, the 23rd of April, and PEGGE, regarding this custom as absurd, read a paper before the Society, and, to his own satisfaction, showed the absurdity of it by proving that St. GEORGE never existed. Having repeated all the arguments brought forward by CALVIN and LUTHER and other Protestant writers, he proceeded to demolish the theory of a certain Mr. BYRON, who maintained that St. GREGORY and not St. GEORGE was the real patron-saint of ENGLAND. From an historical point of view PEGGE'S discussion on St. GEORGE and his claims was useless.

But the mistake of GIBBON and his misrepresentation of the character of St. GEORGE were quickly

[1] I hesitate to ascribe even a mistake to our great historian, for I recall a memorable judgment of Gibbon's work by Mommsen. Dr. A. S. Murray, Keeper of the Greek and Roman Dept. in the British Museum, was entertaining the great German archaeologist in his house in Gower Street, and during a conversation which I had with Dr. Mommsen on the subject of the necessity of adding notes to the *Decline and Fall* containing information derived from the Oriental texts which had been published since Gibbon's work appeared, he said, " I spent more than two years in verifying Gibbon's quotations, and his accuracy was so great that it was almost a vice."

challenged by the Rev. J. Milner, M.A., a Fellow of the Society of Antiquaries, London, who as Fellow of this great and learned Society, which celebrated its Anniversary on St. George's Day, April 23, felt that the Society needed a champion. He drew up a little work, which is now very scarce, entitled "A Historical and Critical Inquiry into the existence and character of Saynt George, Patron of England, in which the assertions of Edward Gibbon, Esq. (Hist., cap. 23) and certain other modern writers concerning this Saint are discussed (London, MDCCXCII)," and he dedicated it to "George, Earl of Leicester, President of the Antiquarian Society." In this valuable little work Milner recapitulated all the principal facts which showed that Gibbon's statements were untrue, and which had been collected and published by Peter Heylyn in 1633, and added to them much supplementary evidence which he himself had brought together. He made it clear that it was the pagans of Alexandria, though led by Athanasius, who, as Philostorgius (A.D. 368–425?) says, managed the business (*στρατηγῆσαι τῆς πράξεως*, *Hist. Eccles.* VII. 2), actually murdered George of Epiphania, and that the Arians, who held the views of Epiphanius on the subject, were only too pleased to regard him as a Christian martyr. He says, "No supposition is more natural than . . . that certain Arians, by corrupting the history of a celebrated orthodox martyr of the name of George, and artfully blending with it certain remote allusions to their champion of the same name, should endeavour to invest the latter with rays stolen from the former. Had not the name of George been previously borne by some favourite orthodox saint, the conduct of the

Arian GEORGE would evidently have made it so odious in the Church as that of ARIUS himself" (*Inquiry*, p. 50). There is no doubt that GIBBON took pleasure in representing "the renowned St. GEORGE of ENGLAND," and he might have added, the "Great Martyr" of the Eastern Calendar, as the Alexandrian usurper "transferred" into a heroic soldier-saint (Canon BRIGHT in *Dict. of Christian Biography*, Vol. II. p. 640). As many of the facts collected by Mr. MILNER will be found later on in this book, there is no need to summarize them here. As it was impossible for Mr. MILNER's little book to enjoy the great circulation which the name of GIBBON ensured for his *History*, his "exposure" of St. GEORGE's character became better known among the general public than Mr. MILNER's corrections of GIBBON's "mistakes." Thus it has come to pass that "for ninety-nine people out of a hundred St. GEORGE is no more than a name traditionally associated with dragons" (C. J. MARCUS, *Saint George of England*, London, 1929).

THE CULT OF St. GEORGE: WESTERN EVIDENCE

All the evidence which is supplied by the writings of the Churches of EGYPT, PALESTINE, SYRIA, and ETHIOPIA shows that the existence of St. GEORGE the Great Martyr was never doubted in the East, and that the St. GEORGE who was commemorated by the festivals of the Church was the GEORGE who was born at LYDDA and buried there. But even in the East there is no very early document which mentions him, and the oldest Martyrologium known to us, namely, that contained in Brit. Mus. MS. Add. 12150, fol.

Obverse.

Reverse.

A Russian metal amulet case engraved with a figure of St. George spearing the Dragon and a Cross.

252*b* f.,[1] and is dated in the year 723 = A.D. 412, omits his name.

Father HERBERT THURSTON, S.J., in his learned paper on St. GEORGE (see *The Month*, April, 1892), has dealt with this difficult side of the question. He has shown that there is good reason for believing that three entries in the Martyrologium Hieronymianum, as found in a manuscript of the eighth or ninth century now preserved at BERNE, really refer to St. GEORGE of LYDDA. The entries refer to days which are the equivalents of April 23, 24 and 25. And DUCHESNE, a high authority, thinks that this Martyrologium was compiled from documents older than the Syriac Calendar published by WRIGHT. Father Thurston has also made clear another important fact. In the Syriac Calendar there is no name entered against April 23, but the words following for April 24 are "ANTHIMUS . . . and five other Confessors." There is a lacuna in the manuscript after ANTHIMUS which I have represented by dots. Now CEDRENUS, who wrote a history of the world from the Creation to A.D. 1057, and flourished in the eleventh century, mentions in his account of the persecution of the Christians the names of PETER, Bishop of ALEXANDRIA, ANTHIMUS of NICOMEDIA, and PROCOPIUS and GEORGE, the illustrious martyrs (CEDRENUS, tom. I. p. 464). It is very possible then that the lacuna which occurs after ANTHIMUS in the Syriac Martyrologium ought to be filled with the name of St. GEORGE.

[1] Fully described by Wright, *Catalogue of the Syriac MSS.*, Vol. II. p. 632, and published by him in the *Journal of Sacred Literature*, 4th Series, Vol. VIII. p. 45, and with an English translation on p. 423. See also *Acta Sanctorum* for October, tom. XII. pp. 183–5, where the so-called Martyrologium of St. Jerome is printed.

The oldest mention of St. GEORGE known occurs in the famous Decree of Pope GELASIUS and his Council of seventy-two Bishops which was promulgated in ROME in 494. (See PETER CRABBE, *Concilia omnia*, tome I. Coloniae, Fol. 536*b*.) The Pope gave orders that, as the *Acta* of martyrs which were being read by the Faithful were often the work of unauthorized and ignorant persons, or of heretics, and as they often provoked ridicule and gave occasion for derisive laughter on the part of those who read them, or those who heard them read, the readings of such fabulous histories as those of CYRIACUS and JULITTA, and GEORGE must be discontinued.[1] This is a very important statement for our purpose, for it shows that before the end of the fifth century the story of the martyrdom of St. GEORGE had become so overlaid with fabulous additions and impossible legends that the Church was obliged to order the reading of them to be discontinued. JULITTA and her son CYRIC, or CYRIACUS, who are mentioned with GEORGE, suffered martyrdom at TARSUS in 304 or 305; CYRIC is said to have been only three years old

[1] "Quis ita esse catholicorum dubitet, et majora eos (martyres) in agonibus fuisse perpessos, nec suis viribus, sed gratia Dei, et adjutorio, universa tolerasset? Sed ideo secundum antiquam consuetudinem, singulari cautela, in Sancta Romana Ecclesia non leguntur, quia et eorum, qui conscripsere, nomina penitus ignorantur, et ab infidelibus aut idiotis superflua, aut minus apta, quam rei ordo fuerit, scripta esse putantur, sicut cujusdam Cyrici et Julitae, sicut Georgii, aliorumque, hujus modi passiones, quae ab haereticis perhibentur compositae, propter quod (ut dictum est), ne vel levis subsannandi oriretur occasio, in Sancta Romana Ecclesia non leguntur. Nos tamen cum praedicta Ecclesia omnes martyres, et eorum gloriosos agones, qui Deo magis quam hominibus noti sunt, omni devotione veneramur." See GELASII PAPAE *Decretum* cum LXX. episcopis habitum de apocryphis Scripturis, in PETER CRABBE *Concilia Omnia*, Colon. 1538, Vol. I, fol. DXXXVI*b*, Paragraph F.

when he was tortured by the order of Diocletian's governor. The translation of the Ethiopian account of his martyrdom, which is full of impossible events and absurdities, will be found in my *Book of the Saints of the Ethiopian Church*, Vol. II. pp. 497–500.

Still more important as evidence for the existence of St. George are the two Greek inscriptions which were discovered by Burckhardt (*Travels in Syria*, pp. 60, 61 and 75) at Shaḳḳâ and Ezrae in Syria. Transcripts of the inscriptions were published by Boeck, *Corpus Inscrip. Graec.*, Vol. IV., Berlin, 1877, pp. 278 and 294, and are reproduced below.

I. Inscription over a door at Shaḳḳâ, No. 8609

1. ΟΙΚΟCΑΓ . ΩΝ . ЄΛΟΦΟΡΩΝΜΑΡΤΥΡΩΝΓЄΩΡ . . ΟΥΚΑΙΤΩΝ

2. CΥΝΑΥΤΩ . ΓΙΩΝЄΚΠΡΟCΦΟΡ[ΑC]ΤΙΒЄΡΙΝΟΥЄΠΙCΚ [ΟΠΟΥ]ЄΚΤΙCΘΗ . . ΘЄ-

3. [Μ]ЄΛΙΩΝΤ . ΙЄΡ . ΤΙΟΝΚΑΙΤΗΝΠΡΟCΘΗΚΗΝΤΟΥ ΝΑΟΥ . . .

4. . . . ЄΤΟΥCC$\overline{\text{ΖΓ}}$CΠΟΥΑΗ . ЄΓЄΩΡΓΙΟ . ΚΑΙCЄΡΓΙΟ̈ ΜЄΓΑΛΟ

5. . . . . .

Waddington's transcript (No. 2158)

1. *Οἶκος ἁγ[ί]ων [ἀ]θλοφόρων μαρτύρων, Γεωρ[γί]ου καὶ τῶν*

2. *σὺν αὐτῷ [ἁ]γίων. ἐκ προσφορ[ᾶς] Τιβερίνου ἐπισκ[όπου] ἐκτίσθη [εκ] θε-*

3. *[μ]ελίων, τ[ὸ] ἱερ[α]τῖον καὶ τὴν προσθήκην τοῦ ναοῦ,*

4. *[ἰνδ. ῑε̄,] ἔτους σ̄ξ̄γ̄, σπουδῇ [δ]ὲ Γεωργίο[υ] καὶ Σεργίου μεγάλου*

5. *[διακόνων].*

This inscription sets forth that the building, which is over a door, was "the house of the holy and triumphant martyrs, GEORGE and the saints who [suffered martyrdom] with him. Tiberinus the Bishop built the nave and the portico of the church from their foundations as an offering." The inscription is dated in the 13th (?) Indiction, in the year 263. [The work was performed] "under the care of GEORGE and SERGIUS senior, the deacons." To date the inscription according to the years of the Christian Calendar is difficult, for it is not known what Era was in use in the Ḥawrân when this building was erected. If we assume the use of the Era of BOSTRA, which began A.D. 105, then the "house" was built A.D. 368; if we assume the use of the Era of POMPEY, which began 66 B.C. the date becomes A.D. 197. On the whole, as Father THURSTON says, we may date the building about the year 350. The important fact is that the inscription proves that a church was built and dedicated to GEORGE the martyr long before the end of the fourth century A.D.

Note also that in the list of apocryphal works given by Pope Gelasius the *Passio Georgi* is definitely condemned. See PETER CRABBE, *op. cit.* tom. I. fol. DXXXVII, Paragraph C.

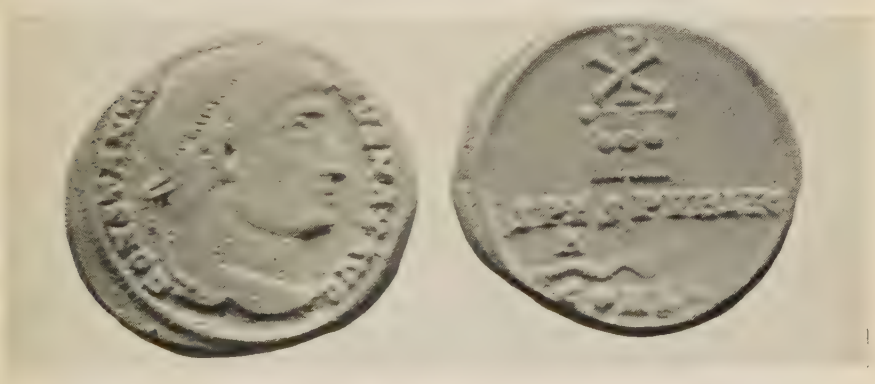
II. INSCRIPTION ABOVE THE DOOR OF THE CHURCH OF A MONASTERY AT EZRA (AZRA, OR ADHRA)

1. ΘΕΟΥΓΕΓΟΝΕΝΟΙΚΟΣΤΟΤΩΝΔΑΙΜΟΝΩΝΚΑΤΑΓΩ-ΓΙΟΝ

2. ϕΩΣΣΩΤΗΡΙΟΝΕΛΑΜΨΕΝΟΠΟΥΣΚΟΤΟΣΕΚΑ-ΛΥΠΤΕΝ

Gold solidus of Valentinian III, A.D. 424–5. Struck in Rome.

The Emperor standing front, his right foot on the (human) head of a serpent, his right hand rests on a long cross, in his left is an angel of Victory on an orb, crowning him with a wreath. Inscription: VICTORIA AVGGA: in field RM: in exergue COMOB.



Bronze coin of Constantine the Great, struck at Constantinople, A.D. 326–330.

Serpent transfixed by the labarum, surmounted by Chi-ro monogram; across the field SPES PVBLIC; in field A; in exergue CONS . . .

3. ΟΠΟΥΘΥΣΙΑ[ΕΙΔΩΛΩΝΝΥΝΧΟΡΟΙΑΓΓΕΛΩΝ
4. ΟΠΟΥΘΕΟΣΠΑΡΩΡΓΙΖΕΤΟΝΥΝΘΕΟΣΕΞΕΥΜΕΝΙΖΕΤΑΙ
5. ΑΝΗΡΤΙΣΦΙΛΟΧΡΙΣΤΟΣΟΠΡΩΤΕΥΩΝΙΩΑΝΝΗΣ ΔΙΟΜΗΔΕΩΣΥΙΟΣ
6. ΕΞΙΔΙΩΝΔΩΡΟΝΘΕΩΠΡΟΣΗΝΕΓΚΕΝΑΞΙΟΘΕΑΤΟΝ ΚΤΙΣΜΑ
7. ΙΔΡΥΣΑΣΕΝΤΑΥΤΩΤΟΥΚΑΛΛΙΝΙΚΟΥΑΓΙΟΥ ΜΑΡΤΥΡΟΣΓΕΩΡΓΙΟΥ
8. ΤΟΤΙΜΙΟΝΛΙΨΑΝΟΝΤΟΥΦΑΝΕΝΤΟΣΑΥΤΩΙΩΑΝΝΗ
9. ΟΥΚΑΘΥΠΝΟΝΑΛΛΑΦΑΝΕΡΩΣΕΝΕΤΙ $\overline{\text{Θ}}$ ΕΤΟΥΣ $\overline{\text{ΥΙ}}$

Waddington's transcript (No. 2498)

1. *θεοῦ γέγονεν οἶκος τὸ τῶν δαιμόν[ων] κατα[γ]ώγιον·*
2. *Φῶς σωτήριον ἔλαμψεν ὅπου σκότος ἐκάλυπτεν·*
3. *Ὅπου θυσίας εἰδώλων, νῦν χοροὶ ἀγγέλων·*
4. *Ὅπου θεὸς παρωργίζετο, νῦν θεὸς ἐξευμενίζεται·*
5. *Ἀνήρ τις φιλόχριστος ὁ πρωτεύων Ἰώαννης Διομηδέως υἱος,*
6. *Ἐξ ἰδίων δῶρον θεῷ προσήνεγκεν ἀξιοθέατον κτίσμα,*
7. *Ἱδρύσας ἐν ταύτῳ τοῦ καλλιν[ίκου ἁγίου μάρτυρος Γεωργίου*
8. *Τὸ τίμιον [λ]ίφανον τοῦ φανέντος αὐτῷ Ἰωάννῃ*
9. *Οὐ καθ' ὕπνον ἀλλὰ φανερῶς. Ἐν ἔτ[ε]ι $\overline{\theta}$ ἔτους $\overline{\upsilon\iota}$.*

This very important inscription records the conversion of a heathen temple into a church which was dedicated to St. George. It says,

1. The habitation of demons hath become a house of God.
2. A saving light hath shone in the place where darkness was enshrouded.
3. Where there were sacrifices of idols there are now choirs of angels.

4. Where God was roused to wrath He is now propitiated.
5. A certain man, a lover of Christ, [viz.] the noble John, the son of Diomedes,
6. As a gift from his own money he hath offered to God a building meet to be seen,
7, 8. Having placed therein the honourable relic[s] of the splendidly triumphant holy martyr George, who appeared to John himself,
9. Not as in a sleep (or dream) but visibly. In the year 9, year 410.

The value of this inscription as a proof of the existence of St. GEORGE was first adequately dealt with by Mr. HOGG in two papers which he contributed to the *Transactions of the Royal Society of Literature*, Vol. VI. p. 292 and Vol. VII. p. 106. He showed with great clearness that it was impossible to doubt any longer the existence of the saint, and put the coping-stone on the building which had been begun by PETER HEYLYN and continued by Mr. MILNER. But the date which he assigned to the inscription, viz. A.D. 346, was too early. He assumed that the Era used was that of POMPEY, which began 66 B.C., whereas it is now generally admitted by those who accept the views of MELCHIOR DE VOGÜÉ and WADDINGTON, that the Era used was that of BOSTRA, which began A.D. 105. In this case the date to be assigned to the conversion of the heathen temple into a church is A.D. 515. The difficulty lies in the early portion of the dating, where we have ΕΝ ΕΤΙ instead of the usual ΙΝΔ or ΙΝΔΙΚ Indiction. DE VOGÜÉ points out that the year 410 of the Era of BOSTRA began on March 22, A.D. 515, and that the

9th Indiction began on September 1 of that year. The dating of the inscription of Ezra in respect of EN ETI stands alone, and we must therefore accept 515 as the true date for the conversion of the temple into a church. I submitted the question to Sir Frederic Kenyon, our first authority on such matters, and he replied, " I should certainly say that the style of the inscription suits the sixth century better than the fourth."

The ruins of the church of St. George at Ezra show that the building when complete must have been large and handsome, and de Vogüé thinks that it was one of the two finest Christian buildings in the Ḥawrân. He has given a full description of its architecture, which he considers of a first-class order, in his *Syrie Centrale-Architecture*, Vol. I. Paris, 1865, p. 61 f., and on Plate XXI will be found a ground plan of it, and elevation and view. The modern province of the Ḥawrân represents the Bashan of the Bible, and many of the Arab tribes that lived there embraced Christianity in the second century, and King ʿAmr I built many monasteries in Bosra, his capital city, before the end of that century. The numerous Greek inscriptions which are found in the Ḥawrân, though full of incorrect spellings, are especially valuable, for they are contemporaneous with the buildings on which they are cut. The Christians and their churches suffered greatly at the hands of the Arabs, who after the rise to power of Muḥammad the Prophet, overran the country.

Lydda the Burial Place of St. George

Eastern and Western tradition alike makes the burial-place of St. George to be the little town, the

modern representative of which lies about fifteen miles to the south-east of JAFFA (JOPPA), and is called by the Arab geographers LUDD (YÂḲÛT, IV. p. 354). The Hebrews knew the village as LÔD, or LÔDH (Ezra ii. 33; Nehemiah vii. 37), and according to some many of its inhabitants were blacksmiths. A statement in I. Chronicles viii. 12 says that the village or town of Lôd was founded by SHAMED, the son of ELPAAL, "who built 'Ônô and Lôd." According to I. Maccabees xi. 34 it was detached from SAMARIA and added to JUDEA by King DEMETRIUS, together with APHEREMA and RAMATHEM, and in this verse it is called LYDDA. Under the ROMANS it became the capital of a district. There was a Christian community at LYDDA early in the first century, for PETER, the Apostle, "came down also to the saints which dwelt at LYDDA." There he found AENEAS, who had been bedridden for eight years, and he healed him (Acts ix. 32–35). Christianity flourished there, and under Constantine the Great it became the seat of a bishop; the JEWS also maintained a College of Rabbis there. Its name was changed to DIOSPOLIS, but its bishop was always "bishop of LYDDA." The famous Council which was summoned to try the monk PELAGIUS met at LYDDA in 415. There seems to be little reason for doubting that a church which was built over the remains of St. GEORGE, and was dedicated to him, existed at LYDDA before the close of the third century.

THE CHURCHES OF ST. GEORGE IN PALESTINE

A legend which is preserved in three of the Oriental versions says that DIOCLETIAN was made so angry

Gold " George " Noble of Henry VIII, first coined 1526. ST. GEORGE AND THE DRAGON.
Inscription : TALI DICA SIG MES FLVCTVARI NEQVIT (Tali dicata signo meus fluctuare nequit).
(*From* PRUDENTIUS, *Hymnus ante somnum.*)

Silver Thaler of Peter Ernest, Bruno II, Gebhard VIII and Johann Georg, Counts of Mansfeld, 1590. ST. GEORGE AND THE DRAGON.
Inscription : COMI ET DOMI I MANSFE NOB DO IHE (Comites et Domini in Mansfeld Nobiles Domini in Heldrungen).

by the stories of the miraculous cures which were effected by the saint in his shrine that he sent his general EUCHIOS with a large force to destroy all the churches in EGYPT and SYRIA, and especially the shrine of St. GEORGE. EUCHIOS failed to carry out his orders and came to an untimely end, and then DIOCLETIAN himself went with his army to LYDDA to overthrow the church of St. GEORGE. He also failed and was blinded and came to a miserable end through St. MICHAEL and St. GEORGE. (See the Ninth Miracle of GEORGE, p. 145 f.; for the Coptic and Arabic versions see my *Saint George of Cappadocia*, London, 1888, p. 269 f.) The same legend and other traditions assert that CONSTANTINE the Great rebuilt and beautified the church of St. GEORGE at LYDDA. This church was either rebuilt or a new one founded by JUSTINIAN (?) in the sixth century, but both it and the tomb of the saint were wrecked by the Persians a century later. The Muslims raising no obstacle, another church of St. GEORGE was built at LYDDA, and this stood until 1010, when it was destroyed by the Khalîfa Ḥâkim Biamrillah. Another church was built soon after this, and this too was destroyed by the ARABS when the CRUSADERS were attacking the city. The CRUSADERS built a handsome church over the tomb of the saint, but this was razed to the ground by SALADIN about 1191. Little is known of the later history of LYDDA, but it seems to have been merged in RAMLEH, which lies a few miles to the south-east. The little town was laid waste by the MONGOLS, whose methods of conquest are too well known to need description. The Arab geographer YÂḲÛT (IV. p. 354) mentions it in connection with RAMLEH, and says that "JESUS, the

son of MARY, the liar" (*i.e.* ANTICHRIST) shall be slain at the gate of LYDDA. Remains of the church of St. GEORGE which was built by the CRUSADERS are still to be seen. These consist of the two apses and a few arches and some pillars on the west side. The general plan of the church is similar to that of the church of SEBASṬIAH (*i.e.* SAMARIA), which was about 165 feet long and 75 feet wide, and the nave and aisles of which ended in apses. A good general description of the ruins of the church at LYDDA will be found in ROBINSON, *Biblical Researches*, Vol. III. pp. 49–55.

CHURCHES OF ST. GEORGE IN EUROPE

But it was not in Syria alone that churches were built in honour of St. GEORGE during the early centuries of the Christian Era. PETER HEYLYN tells of a church at DIDYMOTICHUM in THRACE (p. 231). Then ANTONINUS of PIACENZA and THEODORE mention the church of St. GEORGE at LYDDA (see TOBLER, *De Locis Sanctis*, p. 28, and *Palaert. Deser.*, p. 40), and Father THURSTON groups St. WILLIBALD and CERCULF with these travellers in the sixth century. St. GREGORY ordered the church of St. GEORGE in ITALY to be repaired, and MILNER (*Inquiry*, p. 12) speaks of two churches of the saint in CONSTANTINOPLE, and five in other places, and one in NAPLES. PROCOPIUS says that JUSTINIAN built a church to St. GEORGE at BIZANIA in ARMENIA; CLOTILDA, wife of CLOVIS, king of the FRANKS (about 493), built the church of St. GEORGE at CHELLES. CLOVIS built a cloister in his honour at CAMBRAI; GREGORY of TOURS built a church in his honour near ASTOUX, in

the diocese of Dax; Clotaire III built a chapel to him at Noyou in Picardy; and Childeric II founded a monastery of St. George in Alsace. St. Germanus of Paris, St. Vedas of Arras and Sidonius of Mentz each built a church in honour of St. George. The church built by Germanus contained a relic of the saint which was given to him by Justinian (Milner, *Inquiry*, p. 14). Pope Leo II (682–683) is said to have built a church to St. George in the Velabro in the seventh century (Milner, *Inquiry*). The passage in the *Liber Pontificalis* containing this statement is thought by Duchesne to be an interpolation (Thurston, *op. cit.*, p. 13). And when Carribert, king of the Lombards, defeated Alachis he built a church to St. George on the field of battle.

Discovery of the Head of St. George

It is very probable, though some authorities doubt it, that Pope Gelasius in 494 did forbid the reading of the apocryphal lives of martyrs like St. George, but we do not know whether he believed that the saint had or had not ever lived. But about two and a half centuries later we find that the 91st Pope, Zacharias (741–752), made a discovery in the Lateran which made him a whole-hearted believer in the existence of St. George and also made him an adherer to his cult. The story of the discovery is told in the *Liber Pontificalis*, ed. Duchesne, tom. I. p. 434, and is thus translated by Father Thurston :—

"The Pope was the means, by the providence of God, of discovering in the venerable basilica the holy head of St. George the Martyr, hidden away in a

reliquary, in which he found also an attestation, written in Greek characters, telling what it was. And this most holy Pontiff, with extreme satisfaction, straightway assembled the populace of this city of Rome and caused the relic to be borne with hymns and spiritual canticles to the venerable deaconry which bears his name in this township, in the second region, beside the Velabrum (velum aureum), and there the Almighty God doth vouchsafe to work prodigious marvels and favours to the glory of His Name by virtue of this holy martyr." According to Milner (*Inquiry*, p. 16) this head was kept in the church of Leo II until 1600, when it was sent to a church at Ferrara. With reference to relics of the saint, we may note in passing that "in the noble College in the Castle of Windsor is the heart of St. George, which Sigismund, the emperor of Almayne, brought and gave for a great and precious relique to King Harry the Fifth" (see Life of St. George from the *Legenda Aurea* as published by Caxton). And in the thirteenth century Bar Ṣâwmâ was able to find a relic of St. George to place with those of thirty-nine other saints and martyrs in the church of St. George at Mârâghâh (Budge, *Monks of Ḳûblâi Khân*, pp. 80, 203–228, 245). The church at Portofino is believed to contain an arm of St. George. The Arab geographer Yâḳût (IV. p. 684) says that there was a tomb of the prophet Jurgis (George) at Môṣul.

The Cult of St. George in England

The history of St. George and his martyrdom was well known in England in the seventh century, for it

St. George slaying a sea dragon at the mouth of a river in Palestine (?).
(*From a bronze casting.*)

was referred to by our Venerable BEDA (born 673—died 26 May, 735) in his Martyrology. Under April 23 he says that GEORGE suffered martyrdom at the hands of DACIAN (or DATIAN), the Persian king (*Omnia Opera*, Basle, 1563, Vol. III. p. 408). In another part of his *Ecclesiastical History* BEDA quotes from the work of the shipwrecked monk ARCULF, who had been to LYDDA and seen the statue of St. GEORGE in the church there. ARCULF's work was written at the request of St. ADAMNAN, who had succoured him and given him shelter. And there is evidence that the cult of St. GEORGE existed in ENGLAND for two or three centuries at least before the First Crusade, for a monastery was founded at THETFORD during the reign of CANUTE (1017–1035), and during the ANGLO-SAXON period there was a church of St. GEORGE at SOUTHWARK, and the Collegiate Church at OXFORD was dedicated to St. GEORGE in 1074. And MILNER says that a church of St. GEORGE was built at WINDSOR before the First Crusade. MATZKE adds further proof by mentioning the Anglo-Saxon poem of AELFRIC (as an instance of a translation from the Latin into the vernacular), and the Song of St. GEORGE, and an Anglo-Saxon prayer to the saint (see Vols. XVII. (p. 464 f.) and XVIII. (p. 99 f.) of the *Publications of the Modern Language Association*). And the Latin versions from which the vernacular versions were made were based upon narratives and accounts of the martyrdom of the saint which were written down before St. JEROME (born at STRIDON of PANNONIA in 346, died 20 Sept., 420) made his translation of the Bible.

The oldest church in ENGLAND dedicated to St. GEORGE was at FORDINGBRIDGE in DORSETSHIRE, and

as it is mentioned in King ALFRED's Will it must have been of very early date. The Guide-books speak of it as an important church of the thirteenth or fourteenth century, but from the evidence produced by Mr. MARCUS it is much older. He says, "The carving of the tympanum, which, like many another, was for centuries hidden under a layer of plaster, is formed of six stones sculptured in relief and bearing traces of colour. St. GEORGE is shown on horseback bearing a lance; on the left are two Crusaders kneeling in prayer, and on the right the SARACENS are fleeing before the lance of the warrior saint. The figures have arms and armour of the Bayeux tapestry period, and it is supposed that the carving is contemporaneous with the Norman armour of the period. There is another like it, belonging to the twelfth century, at HARDHAM in Sussex (*Saint George*, p. 41).

The cult of St. GEORGE attained its greatest height as a result of the conquests of the Crusaders, and it was directly owing to the reports which they spread abroad on their way back from the Holy Land concerning the miraculous power of the saint, and the help which he had given them when they were in sore straits. These caused him to be regarded as the Patron-Saint of Christendom, the champion of the weak and oppressed, the invincible Knight of Christ, and the incarnation of Chivalry. Western Christendom with one consent accepted him as their tutelary saint, and ascribed to him the praises which the Orientals, EGYPTIANS, SYRIANS, ARABS and ETHIOPIANS (ABYSSINIANS), had heaped upon him and his name for centuries. The perfect Christian gentleman was also the perfect soldier, and the armies of European

and British kings were proud to march under his banner.

St. George and the Crusaders

We may now briefly consider the services which St. George was believed to have rendered to the Crusaders. As soon as the army of the First Crusade arrived in Constantinople they saw the church which Constantine built in honour of his memory. They would, naturally, hear everywhere stories of the miraculous healings which took place there, and they would find that belief in the spiritual and material powers of the saint was fundamental in all classes of men. To the soldiery he was a brother soldier, and a companion of whom they were proud. Having crossed the Bosporos, which in the Middle Ages was called the "Arm of St. George," they marched into Nicomedia, where, as a tradition asserted, St. George had suffered martyrdom (see Matzke, *Legend*, p. 151, note 1). After passing through Nicea and Dorylaeum they came to Tarsus in Western Cappadocia, where, according to another tradition, St. George was born and bred. Part of the army marched eastward to Edessa (Ûrhâi, Ar-Ruhâ), and thence to Antioch, and in both places the soldiers heard much of St. George. Melitene, where some versions say the saint suffered martyrdom, was not far away, and the whole district was full of legends about him.

On its way to Jerusalem the army of the Crusaders passed Tyre, where Egyptian tradition says St. George suffered martyrdom (see Budge, *George of Cappadocia*, pp. 237 and 282). A halt was made at Lydda (Diospolis), where a very ancient tradition

asserted that the saint was born and bred and buried, and very soon the Crusaders began to think that he was marching with them and helping them on their way. That he assisted them at the Battle of ANTIOCH in 1098 is stated by many writers, *e.g.* PAPENBROCH (in *Acta Sanctorum* for April), who quotes from Robert le Moine's *Historia Hierosolymitana* and PETRUS TUDEBODUS'S *Historia Itineris Hierosolymitani.* During the fights which took place the defeat of the SARACENS was said to have been brought about by knights who were clad in white, and were mounted on white horses, and carried shields and banners. BOAMUNDUS I, when questioned by PYRRHUS, a Saracen general, said that these knights had their camp in heaven, that they had always succoured the martyrs who had given their lives for the Faith of CHRIST, and that they always fought against the unbelievers. Their standard-bearers were GEORGE, DEMETRIUS and MAURICE, who had themselves suffered martyrdom.

At the Battle of ANTIOCH, St. GEORGE and his celestial companions saved the Crusaders from ignominious defeat. According to PETER of TUDEBOD the TURKS rushed out on them on all sides and surrounded them, and they wounded many with the spears and arrows which they rained upon them. Then suddenly a vast army emerged from the mountains round about them, and the troops composing it were mounted on white horses, and all the standards which they carried were white. The generals of the host from the mountains were St. GEORGE, St. THEODORE and St. DEMETRIUS. The Crusaders did not know who their helpers were until STEPHEN the priest told them that they were the auxiliaries of Christ. PETER adds that these words must be

PLATE VII.

St. George with his hands and feet crushed in cases through which nails have been driven.

(*From Brit. Mus., MS. Orient. No.* 715, *Fol.* 4*b.*)

believed because many of our men saw this take place.[1]

When the Crusaders reached Lydda they found that the Saracens had evacuated the town hurriedly, leaving much food and many of their possessions behind them. The Crusaders attributed this piece of good luck to St. George, whom they praised and glorified heartily, and as a mark of their gratitude Lydda was raised to the dignity of a see, and Robert of Rouen was appointed its first bishop. A similar army of angels appeared when the Crusaders were attacking Jerusalem, and under the generalship of St. George, who wore white armour with a red cross upon it, they scaled the walls successfully and captured the city on 15th July, 1099. Matzke (*op. cit.* p. 154) points out that in one passage of the French work entitled *Conquête de Jérusalem*, St. George and St. Maurice appear at the head of 30,000 men on horses; and that in another the army is 100,000 strong :

> " Li vesques de Maltran a sor destre garde,
> Et voit une compaigne qui chevalchent serré,
> Et voit bien qu'il estoient plus de C mil armé."

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[1] William of Malmesbury confirms this saying, " Persuadebantque sibi videre se antiquos martyres, qui olim milites fuissent, quique mortis pretio parassent praemia vitae, Georgium dico et Demetrium, vexillis levatis a partibus montanis occurrere, jacula in hostes in se auxilium vibrantes. Nec diffitendum est affuisse martyres Christianis, sicut quondam angelos Macchabaeis simili duntaxat causa pugnantibus."—Stubbs, *De Gestis Regum Anglorum*, London, 1889, Vol. II. p. 420. So also Matthew Paris : " Cum utrinque victoria fluctuaret incerta, esse ab ipsis montibus visus est exercitus descendere invincibilis, cujus bellatores equis albis insidentes, vexilla in manibus candida praeferebant. Cognoverunt ergo Principes ex inspectione vexillorum, Sanctum Georgium, S. Demetrium, et S. Mercurium sua signa sequentes precedere."—*Hist. Aug.* ad. 1098.

During the twelfth century the appearances of the white horsemen formed the subjects of many ballads and troubadours' songs, and when the story of them was told by the native story-teller in camps and towns and villages, we may be sure that it lost nothing in the telling. The net result of this was that the fame of St. GEORGE waxed ever more and more, and before the end of the century the French soldiers came to regard him as an equal of their Saint DENIS, whose name was their battle-cry, and the English adopted the name of St. GEORGE for their battle-cry.

THE CELESTIAL HORSEMEN AND THE MACCABEES

The appearance of a celestial army of white-clad horsemen mounted on white horses was a new and a startling fact in the eyes of our King RICHARD I and the English knights, but it was not so regarded by the native Syrian and Palestinian natives, whose ancestors for two thousand years had believed that God, either by His Presence or by His angels, always assisted His servants on earth to win battles fought for His Faith. Even "the stars in their courses fought against SĪSERA" (Judges v. 20), and God is "the God of armies (hosts)" (Amos v. 27). The Books of the Maccabees contain many references to the Presence of God during battles. Thus "The Lord of spirits, and the Prince of all power, caused a great apparition," and there appeared unto HELIODORUS and his guard "an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at HELIODORUS with his fore-feet, and it seemed that he that sat upon the horse had complete harness of gold" (II. Macc. iii. 24, 25).

When ANTIOCHUS was preparing to go to EGYPT "for forty days there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers. And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts" (*Ibid.* v. 2, 3). And again, "When the battle waxed strong there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews, and took MACCABEUS betwixt them" (*ibid.* x. 29). And again "And as they were in JERUSALEM there appeared before them on horseback one in white clothing, shaking his armour of gold" (*ibid.* xi. 8). And in connection with these passages we may recall to mind the legends which went through FRANCE during the Great War, to the effect that the MAID OF ORLEANS had been seen leading the French troops to victory, and that angel warriors had been seen fighting side by side with the British soldiers at MONS.

THE WESTERN VERSIONS OF THE ACTA OF ST. GEORGE

The fact that Pope GELASIUS in 494 condemned many of the Lives of Saints and Martyrs which were then read and studied by the Faithful as unfit for their perusal, because their authors were either unknown or were heretics, and that the Acta of CYRIC and his mother JULITTA and GEORGE are cited by him as typical examples of such works, proves that many versions of the Passion of St. GEORGE

existed, and that they had been in existence for a considerable time. The Pope alludes definitely to written documents, and not to mere legends which had been passed on into ITALY orally, or to popular folk-songs. When St. GEORGE suffered exactly is not known, and he may just as well have been a victim of the insane persecution of the Christians by DECIUS as by DIOCLETIAN; in either case it is quite easy to imagine how the simple facts of the martyrdom of GEORGE would be twisted and garbled and smothered with legends during the interval which elapsed between the time of his death and the pontificate of GELASIUS. The first literary account of his martyrdom would, probably, be written in Greek; and a translation of this may have been made into the Semitic dialect of PALESTINE for the use of his family and fellow-Christians, but no example of it has so far been found. The Greek text was translated into Latin at an early period, and MATZKE thinks the original texts of some of the Latin versions found in manuscripts of the ninth century were made before St. JEROME produced the Vulgate (*St. George*, ii. p. 149). The exhaustive treatment of the Passion of St. GEORGE printed in the *Acta Sanctorum* (April, Vol. III. pp. 101–165) we owe to DANIEL PAPENBROCH (1628–1714), a Jesuit Father, and until comparatively recently the Greek and Latin texts which he printed were our chief authorities. The oldest Greek text seems to have been that of SIMEON METAPHRASTES, *Συμεὼν ὁ μεταφράστης*, a Byzantine hagiographer, who was at one time believed to have flourished in the second half of the tenth century. In the light of the information published by VASILJEVSKIJ this view cannot now be accepted (see KRUMBACHER, *Byzantinische*

Plate VIII.

The Tortures of St. George.

1. The scalping of the saint.
2. The drilling of his head through the ears.
3. The cutting out of his tongue.
4. The beating with red-hot irons.

(*From Brit. Mus., MS. Orient. No.* 713, *Fol.* 51*a.*)

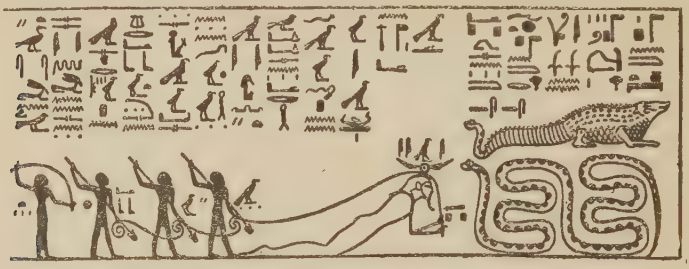
Litteraturgeschichte, p. 200). The complete Greek text of METAPHRASTES will be found in MIGNE, *Patr. Graec.* Vols. 114–116. Latin translations were published by LIPPOMAN (*Vita sanctorum*, Vols. V.–VII., Venice, 1556) and SURIUS (*De probatis sanctorum vitis*, Venice, 1770–1775). Other important Latin texts are enumerated by Father THURSTON, viz. ARNDT, *Codex Gallicanus*,[1] 1874; ZARNCKE, *Codex Sangallensis*, 1875; two versions in the *Bibliotheca Cassinensis*, Vols. II. and III., and fragments in the *Analecta Bollandiana*, Vols. I. and III., and in the Bollandist *Catalogi*. The version of the legend which is found in the Codex Gallicanus must, according to MATZKE (*St. George*, I. p. 465), form the basis for a comparative study of its different forms as they appear in the Middle Ages. As he has printed in his two most valuable papers the results of his comparative study, to these the reader is referred for full information on this point. But it must be noted that in Part I. he distinguishes I. The Apocryphal Version, II. the Canonical Version, III. The Later Eastern Apocryphal Version, IV. Later Western Versions. In Part II. he deals with the sources of the French, German and Anglo-Saxon Metrical Versions.

SAINT GEORGE AND THE DRAGON

Bas-reliefs and paintings, and Vignettes in manuscripts, frequently represent St. GEORGE mounted on a horse, usually a white one, and spearing a hideous dragon. All the legends of the saint's life agree in

[1] Published in the *Berichte über die Verhandlungen des k. sächs Gesellschaft der Wissenschaften zu Leipzig*, 1875. *Phil.-Hist. Classe*, p. 43 f.

stating that he was a cavalry soldier, and the son of a military Count of the Roman Empire, and it is quite correct to represent him seated on a horse and armed with a spear or lance. But some of the legends describe the "dragon" which they say he slew as a beast which was provided with all the attributes of the legendary dragon, viz. frightful teeth, a cavernous jaw, fiery breath, terrible claws, scaly body, forked



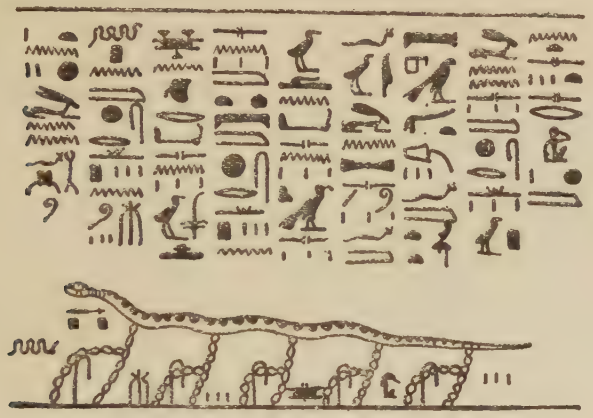
Scenes from the Book of Gates on the Coffin of Seti I, in the Soane Museum, Lincoln's Inn Fields.

I

On the right are—1. The serpent Âpep (Apophis), the incarnation of all evil, waiting to attack and destroy the Sun-god when he rises and his holy followers. 2. The crocodile Shesshes with a tail terminating in a serpent's head; he likewise is waiting to attack the Sun-god. Opposed to these creatures of evil is the god Aai, who grasps the rope with which he weaves the spells which paralyse both the serpent and the crocodile. Behind him are three gods who are armed with spears or harpoons and hold the magical rope. When the spells have been recited the spearmen advance and hack the serpent and the crocodile in pieces.

tail and wings. The "dragon" over which he prevailed, and which he subsequently slew, was evil-minded and a pagan, viz. King Dadianus, who tortured him and who had him decapitated. Whence then comes the "dragon"? The texts call Dadianus a "serpent," and a "dragon," and some ancient writers either overlooked the fact that Dadianus was a man, or decided that his treatment of St. George was so infamous that only a picture of the traditional

dragon would represent him accurately. Another view is that St. GEORGE was confounded with St.



II

ÂPEP chained to the earth by the gods who controlled the winds.

III

The Great Hand of the god whose name is hidden, holding in position the great chain, to which the serpents of the WAMEMTI group, the allies of ÂPEP, were fettered. The fettering is taking place in the presence of OSIRIS, Governor of Amenti, by his father GEB and the four sons of Horus, and gods of the Cardinal points.

MICHAEL by the Christians, who knew that St. MICHAEL " contended with the devil about the body

of Moses" (Jude 9), and that in the great war which took place in heaven, "Michael and his angels fought against the dragon," and that the "great dragon," that "old serpent, called the Devil, and Satan, was cast out into the earth" (Revelation xii. 7).

St. George spearing the Dragon with a cross-headed spear, the monster having been paralysed by the right of the Cross which the saint holds up in his left hand.

Another explanation of the existence of the dragon in connection with St. George was given by Milner in his *Inquiry*. Constantine is said to have built a church in honour of St. George at Lydda. In this church there was a bas-relief on which was sculptured a figure of Constantine, who was represented as holding the banner of the Cross in his right hand, and standing on a dragon or serpent. It has been suggested that the followers of the cult of St. George, either by accident or by intention, confounded the figure of the Emperor with that of St. George.

St. George's fight with the Dragon formed a subject for illustration which was greatly beloved by painters and sculptors in the Middle Ages. Dr. G. F. Hill, C.B., in his little work *Saint George the Martyr*, reproduces twelve important representations of the saint by artists of the fourteenth–sixteenth centuries: see *Memorabilia*,

The tortures of St. George.

1. The ripping open of his body.
2. The drenching with boiling pitch.
3. St. George in prison.
4. St. George transfixed on the *henbáz* trident.

(*From Brit. Mus., MS. Orient. No.* 713, *Fol.* 23*a*.)

No. 105, published by the Medici Society, London, MDCCCCXIV. In *St. George for Merrie England* (London, 1908) Miss MARGARET H. BULLEY gives us

Horus of Edfû spearing a hippopotamus which he holds in position with a chain.

This animal was an incarnation of SET, the god of all evil. Behind the god stand ISIS, the mother of HORUS, and HORUS KHENTI KHAṬTI.

(*From a pylon of the temple of* EDFÛ.)

fifty six full-page representations of the saint reproduced from paintings, etc. of many different centuries. She rightly distinguishes a Legendary St. GEORGE, a True St. GEORGE, and a False

St. GEORGE and, her short Essay, "St. George in Art," should be read by all who are interested in the "George Story." The "Dragons" fought by the gods of BABYLONIA, ASSYRIA and EGYPT were represented in animal forms, *e.g.* they appear in bas-reliefs and papyri as crocodiles, serpents, and hippopotami, etc. When the character of a god as dragon-killer is assumed by kings and saints, the "dragon" is often represented with a human head; and sometimes the "dragon" has the form of a man. Thus on the gold *solidus* of VALENTINIAN III (see Plate IV) we see the Emperor standing with his right foot on a human-headed serpent (Plate IV). The idea underlying the human-headed serpent was, of course, derived from EGYPT; see BUDGE, *The Book of Am-Ṭuat*, pp. 63 and 99. On the other hand, the "dragon" speared by the equestrian saint MERCURIUS is in the form of a man, and that speared by St. SISINNIOS is in the form of a woman, the monster BARZELIA, who cast the evil eye on men and women. The "dragon" ASMODEUS which was speared by SOLOMON had a semi-human form, and the "dragon" speared and slain by MÂR SHALÎṬÂ was in the form of a man. See GOLLANCZ, *Book of Protection*, plates facing pages 26 and 30. The ETHIOPIANS have from first to last preserved the animal form of the "Dragon" (see Plate I), and the form found in manuscripts appears with slight modifications on Eikons and amulet cases (see Plates II and III). In the scene reproduced from the bronze coin of CONSTANTINE the Great the "dragon" has the form of a serpent, which is transfixed by the Emperor's military standard, above which is the monogram ☧ (see Plate IV). The traditional animal form of the "dragon" is

preserved on the gold noble of HENRY VIII, and on the silver thaler of PETER ERNEST and JOHANN GEORG, Counts of Mansfeld (see Plate V). The "dragon" in the Frontispiece is reproduced from an old print which I am not able to date. On Plate VI a "sea dragon" is shown. The scene on this plate is reproduced from a metal casting now in the Collection of Mr. KNIGHT-SMITH, Managing Director of Messrs. LUZAC & Co. Here we have St. GEORGE, who is represented with a pair of wings. In his left hand he holds a shield on which is a cross, and in his right hand he grasps a sword with which he is aiming a blow at the head of the "dragon," on the body of which he stands. The fight is taking place presumably at the mouth of a river or estuary, on the sides of which are palm trees, a domed building (shêkh's tomb ?), etc. The "dragon" has a scaly body, horrible fangs, horns, and a forked tail. The bronze casting was purchased by Mr. KNIGHT-SMITH from a soldier who acquired it in BELGIUM (?).

ST. GEORGE AND PRINCESS ALEXANDRA

One of the most interesting incidents described in the legend of St. GEORGE is the conversion of the "Queen," or "Princess" ALEXANDRA, from the worship of APOLLO to Christianity. GEORGE rescues her not from a fire-breathing, scaly beast, but from DADIANUS, the "serpent" or "dragon" who, in the eyes of Christian writers, was a very fair equivalent for the Devil. Some have tried to show that the story of St. GEORGE and Princess ALEXANDRA is only a form of the legend of PERSEUS and ANDROMEDA, but this view seems to me to be incorrect. ANDROMEDA

was the daughter of CEPHEUS, king of ETHIOPIA, by his wife CASSIOPEIA, and her mother boasted that her beauty exceeded that of the NEREIDS, who induced POSEIDON to flood the country and to send a sea-dragon into ETHIOPIA. When the dragon arrived it laid waste the country and destroyed the people, and its ravages were so serious that the King and his officers appealed for help to the Egyptian god AMEN (Ammon). The shrine of AMEN was, as we know from Egyptian papyri, famous for its Oracles, and in an Oracle the god told the priests that ANDROMEDA must be sacrificed to the dragon. Popular clamour compelled the King to cause his beautiful daughter to be chained to a rock, where the dragon would come to devour her. PERSEUS, having obtained fame by cutting off MEDUSA's head, which he carried off with him in a bag, and by his escape from the winged GORGONS, went to ETHIOPIA to destroy POSEIDON'S sea-dragon. He attacked the beast, and killed it before it could touch ANDROMEDA, and then married the beautiful Ethiopian maiden (APOLLODORUS, ii. sect. 4, § 3).

The version of the legend of GEORGE which makes him fight a dragon is older by centuries than that which makes him rescue a princess from a dragon. General currency was given to the latter form by JACOBUS DE VORAGINE, who was born at VARAZZE near GENOA about 1230, and died a year or two before the close of the thirteenth century. He became Archbishop of GENOA, and is famous as the author of the *Legenda Aurea*, which contains the lives of nearly all the saints whose cults were recognized by the Church during the Middle Ages. The *Golden Legend* was translated into French in the century

PLATE X.

The impalement of St. George.
(*From Brit. Mus., MS. Orient. No.* 715, *Fol.* 113*a*.)

following his death by BELET DE VIGNY, and into Latin, Bohemian, German and English in the fifteenth century. It was one of the first books printed and CAXTON'S English version was published in 1483. In his history of St. GEORGE, JACOBUS DE VORAGINE first describes the deliverance of the princess from the dragon, and follows on with an account of the saint's martyrdom which is evidently derived from what MATZKE calls the "Apocryphal Version." The significance of this treatment of the legend of GEORGE is discussed by MARCUS, *Saint George of England*, p. 72. The first portion appealed directly to the chivalry of the feudal lords in all countries, and shows that before JACOBUS wrote St. GEORGE was regarded as the chivalrous Knight *par excellence*, "sans peur et sans reproche." The Crusades brought this about. The second part appealed to all those to whom the saint appeared as the Megalomartyr, and the Warrior and Athlete of CHRIST.

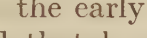
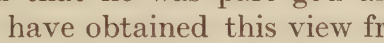
From first to last St. GEORGE was honoured by all Christians because his martyrdom symbolized the fight of Truth against Untruth, Right against Wrong, and Good against Evil. He became a popular hero before the end of the fourth century, and very soon after SYRIANS, PALESTINIANS and EGYPTIANS regarded him as a *national* hero, and ascribed to him semi-divine powers. The Sumerian and Babylonian tablets supply us with the detailed history of the great national hero of MESOPOTAMIA, viz. MARDUK (MERODACH), who outfought and killed the "dragon" TIÂMAT, the personification of Wrong, Evil and Chaos. MARDUK the champion of the gods was the personification of *kosmos*, law and order, and all that was right and good. The ASSYRIANS adopted the story of

MARDUK's fight and victory, and the Hebrews assigned the conquest of a dragon to DANIEL the Prophet. Our own immortal JOHN BUNYAN made CHRISTIAN, the hero of the *Pilgrim's Progress*, to fight against APOLLYON, and to overcome him.

Many of the nations to the north and east of ASSYRIA had traditions in which their national heroes contended gloriously for the Right, and the SYRIANS, unconsciously perhaps, assigned to St. GEORGE several of their most important attributes. In Egyptian literature we have stories of the oldest god of the Nile Valley, ḤER-UR (AROERIS) = KOSMOS, *i.e.* Law fighting against and destroying SET = Chaos, *i.e.* Disorder. Later we find RĀ, the Sun-god = Light and the Right, paralysing daily ÂPEP = Darkness and Evil, who was incarnate in a crocodile. In the OSIRIS legend the god OSIRIS defeats SET, and the young HORUS, the son of OSIRIS, slays SET. The followers of the cult of St. GEORGE made their hero possess superhuman and even divine attributes, and that is why the hagiographers frequently represent him as being equal to CHRIST in power.

But though SYRIANS and EGYPTIANS and many other peoples adopted St. GEORGE as a hero, they never regarded him as the BABYLONIANS regarded MARDUK, and the EGYPTIANS OSIRIS, that is to say, as a god. The one great attribute which he shared with MARDUK, TAMMUZ, OSIRIS and other gods was IMMORTALITY. It is this fact which has caused some students (among them Father THURSTON), of the legend of St. GEORGE to wonder if the name "George" is not a corrupt form of the name of some ancient god or hero, and if many of the events described in the legend of St. GEORGE have not been borrowed from the history

of that god or hero. St. GEORGE, as we read, was killed three times by DADIANUS and his assembly of "kings" before he was decapitated, and obtained the reward of martyrdom with CHRIST in heaven. MARDUK, TAMMUZ and OSIRIS only suffered death once, and although the SUMERIANS, BABYLONIANS, and EGYPTIANS and other ancient peoples believed in immortality, as far as I know there is no evidence which shows that their religions taught that a man might be killed four times, and be raised to life again after the first three killings.

It is possible that the early followers of the cult of St. GEORGE believed that he was part god and part man, and they may have obtained this view from the tradition of the Babylonian hero GILGAMISH, king of ERECH. Concerning him it is said in the *Epic of Gilgamish* (First Tablet) that he was formed of the "flesh of the gods,"  and that "two-thirds of him were god, and one-third was man,"  (line 51). If St. GEORGE were three parts God and one part man, the four killings would be understandable. GILGAMISH, who nearly went mad when his friend ENKIDU died, wished to escape death, and knowing that his ancestor, UTA-NAPISHTIM, had been made immortal by the gods, he determined to go to him and try to find out how to evade the common lot of man. Guided by a dream he set out for the Mountain of the Sunset, and having passed over it with the greatest difficulty he succeeded in arriving on the shore of a vast sea, which was called "waters of death," . UR-SHANABI, the boatman of UTA-NAPISHTIM, took him across this sea,

and he was met on reaching the further shore by his immortal ancestor himself. GILGAMISH explained to him the object of his visit, and the immortal told him that on earth nothing is permanent, that FATE (MAMMITUM) has decided with the ANUNNAKI gods the length of every man's life and the hour of his death, and that no man can find out when he will die or escape from death. Clearly it was the divine part of GILGAMISH which enabled him to cross and recross the "waters of death." In spite of all his endeavours to obtain the gift of escape from death he died like every other man (see the pamphlet on the *Epic of Gilgamish* published by the British Museum).

The question of whether St. GEORGE and the monk HELPIDIUS (*sic.*), whose festival is described by St. SILVIA, are one and the same person has been discussed by Father THURSTON, and nothing further need be said about it here. But the fact that the festivals of both saints have been and still are celebrated on the same day, viz. 23 April, is suggestive. It is to be hoped that some scholar who is learned in the languages and literature of INDIA and CHINA will one day produce for us the history of the god or hero from which the non-Christian parts of the Legend of St. GEORGE have been derived.

ST. GEORGE AND AL-KHIḌR الخضر

The ARABS who embraced Christianity paid great reverence to St. GEORGE and his memory, not because he was a Christian saint, but because they regarded him as an incarnation of either MOSES or ELIJAH. A writer quoted by HUGHES (*Dict. Islâm*, p. 248) says that GIRGIS BÂḲIYÂ is the name of a prophet who was

1. Queen Alexandra hanging by her hair.
2. The beheading of Queen Alexandra.

(*From Brit. Mus., MS. Orient. No.* 715, *Fol.* 58*a*.)

killed several times by his people, and who was raised up from the dead by God, and continued to preach the Way of God to his countrymen. His title BÂḲIYÂ means "the resurrected one." This legend may have been derived by the ARABS from the Christians, or it may have been a legend common to both peoples. GIRGIS (or JIRJIS) = GEORGE. Arab traditions also mention a very ancient mystical person called KHIḌR, or with the article AL-KHIḌR, which means literally "the green one"; he was a prophet and a very old man, and it was the curious colour of his skin, which resembled that of flourishing vegetation, which gained for him this appellation. His soul passed by a metempsychosis through ELIJAH and St. GEORGE. When on earth he discovered the WELL OF LIFE, and having drunk of its waters he became immortal; MOSES owed his strength and vigour and long life to him, and it was through him that ELIJAH worked his miracles. Some traditionalists say that in his earthly body he was the son of MALKÂN, a descendant of SHEM, the son of NOAH, and others identify him with KHIḌRUN, who was descended from ABRAHAM. Now AL-KHIḌR was a warrior and a great soldier, and it was the fame of St. GEORGE as a brave, gallant and chivalrous soldier which induced the ARABS to see in him a form of AL-KHIḌR. Some of the victories of the ARABS were gained by generals like MIHJÂN, who rode the famous horse called BALḲÂ, and these successes were always attributed to AL-KHIḌR. For an example see MAS'ÛDÎ, tom. IV. pp. 216–218. It was AL-KHIḌR who, in the form of MÂṬÛN, led ALEXANDER THE GREAT to the Well of Life and proved to him that the water in it had the power to give life to him that drank it or to him on whom it fell. AL-KHIḌR had

bathed in the water and dipped himself in it three times, and his skin and his apparel became green (see BUDGE, *Exploits of Alexander*, p. 208 f.). AL-KHIḌR had always fought on the side of the Jews and Christians against heathen peoples, and the Crusaders need not have been surprised when they saw St. GEORGE, *i.e.* AL-KHIḌR fighting their battle for them.

THE DATE OF THE MARTYRDOM OF ST. GEORGE

If the Decree of Pope GELASIUS be not an interpolation, it is clear from the existence of the numerous *Acta* of St. GEORGE whether authentic or spurious, that the saint suffered martyrdom a considerable number of years before the end of the fifth century. If we accept as true the statement made in the Miracles of St. GEORGE to the effect that DIOCLETIAN sent an armed force to LYDDA to destroy the church which contained the tomb of the saint, it is also clear that St. GEORGE suffered martyrdom many years before DIOCLETIAN began to reign. As said above, it is possible that he was martyred during the persecution of the Christians by DECIUS, or even before 200 B.C. The only ancient authority which attempts to date the martyrdom of St. GEORGE is the EASTER CHRONICLE, or FASTI SICULI, which is commonly known as the CHRONICON PASCHALE. This is a great Byzantine work which gives a chronological Epitome beginning with the creation of ADAM and ending with the twentieth year of HERACLIUS, *i.e.* A.D. 629. KRUMBACHER thinks (*Byzan. Geschichte*, p. 337) that the author was a contemporary of HERACLIUS (610–641), and probably a monk who was attached to the service of the oecumenical Patriarch SERGIUS. There

1. St. George being sawn asunder.
2. The beheading of St. George.

(*From Brit. Mus., MS. Orient. No.* 715, *Fol.* 114*a*.)

is good reason for believing that the work was written in the last decade of the reign of HERACLIUS. The author of this Chronicle asserts, on what authority we know not, that in the year two hundred and fifty-five after the Assumption of our Lord, a persecution of the Christians took place, and that very many martyrs perished in that year. And, he adds, among these martyrs were St. GEORGE and St. BABYLAS (*Chronicon Paschale*, ed. DINDORF, Bonn, 1832, Vol. I. p. 510). According to this authority, St. GEORGE suffered martyrdom in the reign of DIOCLETIAN, but from the fact that the *Chronicle* couples the name of GEORGE with that of BABYLAS, it seems to me that we are justified in saying that both men suffered martyrdom about the same time. Now BABYLAS was Bishop of ANTIOCH from A.D. 237 until he died in 250, either in prison or by torture (see *Acta Sanctorum*, Jan. 24). If St. GEORGE died about 250 or 251, it is easy to understand why fifty years later DIOCLETIAN ordered the shrine of the saint to be destroyed. During that half-century the fame of St. GEORGE had spread abroad into all lands, and his reputation as a worker of miracles had become firmly established.

THE ORIENTAL VERSIONS OF THE MARTYRDOM OF ST. GEORGE

The four principal Versions of the Martyrdom of St. GEORGE known to us are written in Syriac, Coptic, Arabic, and Ethiopic. It is quite certain that the circumstances of the fight which St. GEORGE carried on against the Roman governor of the province in which he suffered, and the fight itself, must have created a deep and lasting impression on his fellow-Christians,

and on all the Christians in Egypt and the neighbouring countries. It is equally certain that an account of this fight would be written by the ecclesiastical authorities in CAPPADOCIA, or in some neighbouring country, and such narrative must, I think, have been written in GREEK. This language was well understood in the great monasteries in SYRIA and EGYPT, and the perusal of the Syrian and Coptic Versions of the martyrdom shows that each of them was made from the Greek. What the Greek Version was like we have no means of knowing, for the oldest Greek Version is that of SIMEON METAPHRASTES, who flourished towards the close of the tenth century. His text was published by PAPENBROCK (in the *Acta Sanctorum* for April, tom. IV. pp. ix–xv), who thought that the legend of St. GEORGE was redacted in the sixth century at the latest. That a Syriac Version of the Passion of St. GEORGE existed in the sixth century is clear from the following paragraphs. We pass on then to the consideration of the Syriac Version.

THE SYRIAC VERSION

In the year 1887, in connection with the preparation of an edition of the Coptic Version for publication, I copied all the Syriac MSS. in the British Museum dealing with the Martyrdom of St. GEORGE. There were four in number, viz.:

1. Add. 17205 (see WRIGHT, *Catalogue of the Syriac MSS.*, p. 1087), fol. 23*a*–30*a*. The first part of this manuscript was written in the sixth century; the latter part was, as WRIGHT said, written a "little later." The manuscript was one of the great Nitrian Collection, and belonged to the famous monastery of

the Holy Virgin (St. Mary Deipara), in the Nitrian Desert. The script is the fine, bold Estrangĕlâ which is found in so many of the manuscripts written in that monastery. This manuscript proves that the History of St. George was known in Lower Egypt in the sixth century, and that the learned monks of St. Mary Deipara considered it worthy of being done into writing.

2. Add. 14734 (Wright, *op. cit.* p. 1119), fol. 177*a*–192*a*. This is a manuscript written in a good, regular hand of the latter part of the eleventh century. It is entitled "The testimony of the valiant George, and Antonine the general, and Queen Alexandra." The colophon states that it was written by Pûsîḳraṭîs (Pasicrates), the servant of George. The second part of the MS. contains the history of Theodore, the martyr, who suffered at Euchaita, under the governor Publius, in the reign of Julian. The coupling of George with a martyr of the time of Julian is significant.

3. Add. 14735 (Wright, *op. cit.* p. 1122), fol. 165*b*–171*a*, written about the eleventh century.

4. A paper manuscript written, in the Nestorian hand, about A.D. 1697 : it is preserved in the University Library, Cambridge.

I added a translation to my copy and read a paper, in which I compared the contents of the Syriac and Coptic Versions, on it before the Cambridge Antiquarian Society; but the funds of the Society did not permit the printing of the paper, and it was never published. When Mr. John E. Matzke was preparing his monograph on St. George I was very glad to place the manuscript of my translation at his disposal, and he used it for comparative purposes (see

his "Contributions to the History of the Legend of Saint George," I and II, in *Publications of the Modern Language Association*, Vol. XVII.). I understand that Mr. E. V. BROOKE has an edition of the Syriac text in hand, and I therefore add only a brief summary of it.

Whilst the churches of CHRIST were being buffeted by the winds of heathenism, SATAN stirred up DÂDHYÂNÔS, the King of PERSIA, to order all the governors who were under his jurisdiction to crush Christianity, and to slay all those who would not worship APOLLO and HERCULES. No King of PERSIA called DÂDHYÂNÔS (or, DADIANUS, or TATIANUS, or DACIANUS) is known. It is possible that this form is a corruption of some true Persian name, for *Dâdh* may well mean "gift" (compare DÂDH ÎSHÔ, "gift of Jesus"), and YÂNÔS may represent the name of some Persian god. The day after the promulgation of his edict, DÂDHYÂNÔS collected instruments of torture, *i.e.* brass cauldrons in which to boil men, frying-pans, swords, chains, ropes, fetters, eye-gouges, tongue slitters, pincers for drawing teeth, iron scrapers and combs, iron rakes, the wheel, etc., and no man dared to say that he was a Christian except GEORGE, a tribune in the army serving in CAPPADOCIA. This bold man brought much money and gifts for DÂDHYÂNÔS, and intended to ask him to give him the rank of Count. Seeing that CHRIST was despised and devils worshipped, GEORGE gave all his goods to the poor and went and declared that he was a Christian. The King tried to persuade him to sacrifice to APOLLO and the gods, but GEORGE refused to do so. He was then hung on a post and scraped with combs, and taken down and placed under a wheel, in which knives were fixed, and he was cut to pieces. These pieces were

collected and cast into a pit, which was covered over with a big stone. An earthquake took place, the mountains were overthrown and darkness covered the earth. Then CHRIST appeared in a chariot of fire, and standing over the pit ordered GABRIEL to go down into it and to bring up St. GEORGE. The archangel did so, and our Lord breathed over GEORGE'S remains, and restored him to life, and told him to go and put King DÂDHYÂNÔS to shame. This done, CHRIST and His angels returned to heaven.

On the following day St. GEORGE stood before the King, who did not believe that he really was GEORGE, and thought that he was a spirit. ANTONINUS, the general, on seeing that GEORGE had risen from the dead, believed in our Lord with all his army. When the King saw that many people believed, he had them beheaded outside the city. Then SATAN moved the King to put the feet of St. GEORGE in iron boots, and to drive pegs through them. MICHAEL the archangel descended and cooled the saint's feet with dew. GEORGE having abused the gods, the King had him severely flogged and his flesh was cut into strips. On the demand of a governor called MAGNENTIUS, St. GEORGE worked a miracle, and made planks of wood produce leaves and fruit. DÂDHYÂNÔS attributed the miracle to APOLLO. GEORGE was then sent to prison, but the next day, on the demand of ṬASḲLÎNÂ, he raised to life from dust brought from a tomb men, women and children who had been dead about 200 years. They asked St. GEORGE to baptize them, and when he had done so they disappeared. DÂDHYÂNÔS and his seventy governors then tried to bribe St. GEORGE, and to entice him to offer sacrifice to the gods, but the saint was obdurate, and referring to

the sufferings which he had endured for seven years past, asked the King why he had not spoken fair things to him before. St. GEORGE worked a miracle, and by the hand of a child whom he had made to see and to walk, he destroyed the idols in the temple. St. GEORGE was sent back to prison and the King went to his palace and told Queen ALEXANDRA all that he had done. The Queen advised him to let the Christians alone and to release St. GEORGE, and then reviled her husband.

When the King realized that she had become a Christian, he ordered his servants to hang her up on a post by her hair and to scrape her body with combs until her flesh was torn to shreds. On the following day the King ordered her to be beheaded, but whilst they were carrying her outside the city to the place of execution she died. Exasperated by the death of the Queen and the obstinacy of St. GEORGE, the King ordered him to be beheaded without delay. As the saint was being taken outside the city he persuaded his leaders to halt so that he might offer up a prayer, and entreat God to be gracious to all those who should call upon His name when they were in trouble or distress. Our Lord spake to him out of a cloud, and promised to perform everything which he had asked. We may note that He calls St. GEORGE His "good and faithful husbandman," in illusion to the meaning of the name GEORGE, *i.e.* farmer, ploughman, husbandman. The Syriac word used is *fallâḥâ*, the Arabic *fallâḥ*, "fellah." St. GEORGE then made a second prayer in which he asked that the fire by which ELIJAH consumed the two captains, and the two companies, each containing fifty men, might descend and consume DÂDHYÂNÔS and his seventy governors. And straightway fiery lightnings struck them and consumed

them. It was this incident which made the Christians regard St. GEORGE as a form of ELIJAH, or AL-KHIḌR. St. GEORGE then made the Sign of the Cross over his face, and was beheaded forthwith, on the 23rd day of the month of NÎSÂN (April), at the seventh hour of the Eve of the Sabbath (Friday).

The colophon states that this account of the martyrdom of St. GEORGE was written by PASICRATES, who was the body-servant of the saint, and says that he was an eye-witness of what he describes. This account is much shorter than those given in the other Oriental Versions of the Martyrdom, and it is possible that it is the base of all the others. On the other hand, there may have existed *two* Recensions of the Syriac Version, one short and one very much longer. If we deduct from the Version summarized above the conversations which St. GEORGE held with DÂDHYÂNÔS, and his prayers, the narrative becomes very short, and it may well represent the oldest form of the history of the martyrdom of St. GEORGE. There is no description of St. GEORGE slaying a dragon and saving Queen ALEXANDRA from destruction by the monster, and it is distinctly shown that the Queen was tortured because she had embraced Christianity, and that she died through the injuries which the scrapers had inflicted upon her. The "dragon" mentioned in the early portion of the narrative is no other than DÂDHYÂNÔS, who is called "Ḥevyâ Gârsâ," *i.e.* "Serpent Viper."

THE COPTIC VERSION

Our knowledge of the COPTIC VERSION of the Martyrdom and Miracles of St. GEORGE is derived

from three works, which, according to their titles were written by—

1. Pasicrates, the body-servant of St. George.
2. Theodosius, Bishop of Jerusalem.
3. Theodotus, Bishop of Ancyra.

The narrative of Pasicrates, of whom nothing is known from contemporary or later evidence, professes to be the work of an eye-witness, and should, therefore, be specially valuable.

The second work is an account of the miracles of St. George which was pronounced in the church of St. George in Jerusalem on the day of the commemoration of the saint (7th day of the month, Athôr), by a bishop whom the Copts call Theodosius. The Miracles are nine in number, and they are prefaced with a description of the events which took place in connection with the transport of the body of St. George from Tyre by sea to Lydda. It will be remembered that other accounts state that the saint suffered at Melitene, and Theodosius himself speaks of "Saint George of Melitene of Diospolis." This bishop Theodosius is referred to by Theodotus, Bishop of Ancyra, who calls him "the Archbishop Abbâ Theodosius." He may be identical with the Palestinian monk who so rudely disturbed the peace of the Council of Chalcedon, and who afterwards went to Jerusalem and seized the episcopal throne of Juvenal (see Budge, *Saint George of Cappadocia*, p. 236, note 1). The text of the Nine Miracles agrees substantially with the text of the Ethiopic Version.

The third work is the Encomium which Theodotus, Bishop of Ancyra, pronounced on the day of the Commemoration of St. George, viz. the 23rd day of

PHARMUTHI (April 23), presumably in the church which he dedicated to the martyr in ANCYRA. It is the fullest history of St. GEORGE which we have, for he describes the origin and family of the " mighty man of the GALILEANS from MELITENE," and tells the story of his sufferings at great length and with abundant details. He was well acquainted with the works of PASICRATES and Bishop THEODOSIUS, and also with many legends of the saint which he probably found in the writings of his contemporaries. All the above-mentioned works are written in the Coptic dialect of LOWER EGYPT, and none of the manuscripts containing them is older than the tenth century.

There is good reason for believing that the history of St. GEORGE was translated into Sahidic Coptic, *i.e.* the dialect of Sa'îd, or UPPER EGYPT in the sixth or seventh century, and perhaps even earlier. Two fragments of this version are known. The first is in the Vatican Library (see ZOEGA, *Catalogus Codd. Copt.*, p. 240, No. CLII), and the second was in the library of the late Earl of Crawford and Balcarres. Marginal notes in the latter show that the manuscript from which it was taken was a Service-book, and that the history of St. GEORGE was read publicly in the church to which it belonged. Neither fragment seems to be older than the ninth century, but there is no doubt that both were copied from manuscripts of a much earlier period, possibly from manuscripts in one of the great monasteries at PANOPOLIS, THEBES or SYENE.

Some forty years ago the eminent Coptic scholar AMÉLINEAU stated in his French translation of the History of St. GEORGE that the whole legend of the Saint was of Egyptian origin, and that the various Versions of it in Greek, Latin, Syriac, Arabic and

other languages were merely translations made from an ancient Egyptian legend of a native Egyptian god. But this is manifestly incorrect, for the Coptic Version, whether written in the Memphitic or Sa'idic dialect, is full of transcriptions of Greek words for which there are no equivalents in Coptic, *e.g.*

ϩⲩⲡⲏⲣⲉⲧⲏⲥ, ⲥⲧⲁⲗⲓⲟⲛ, ⲥⲫⲣⲁⲅⲓⲥ, ⲃⲁⲡⲧⲓⲍⲉ, ⲥⲱⲙⲁ, ⲟⲓⲕⲟⲩⲙⲉⲛⲏ, ⲃⲁⲥⲁⲛⲓⲍⲉ, ⲙⲉⲗⲟⲥ, ⲅⲉⲛⲟⲥ, ⲥⲩⲛⲏⲑⲓⲁ, ⲁⲥⲫⲁⲗⲓⲍⲉ, ⲡⲁⲗⲗⲁⲧⲓⲟⲛ, ⲯⲁⲗⲙⲟⲥ, ϩⲉⲑⲛⲟⲥ, ⲗⲁⲟⲥ,

etc. All the evidence available tends to show that the legend of St. GEORGE in its oldest form contains the story of the life and death of a Christian martyr, which was written by Christians for the information and instruction of Christians. On this story were grafted portions of legends of gods, and heroes, and supernatural beings, and much of the original form of the Legend of St. GEORGE was destroyed in the process.

Here follows a brief summary of the Coptic Version. This is made necessary by the fact that my book, *Saint George of Cappadocia*, London, 1888, which contains all the Coptic texts described above with translations, is out of print, and scarce, and it is hoped that students of the legend will find it useful for comparative purposes.

The Emperor DIOCLETIAN decided to suppress Christianity, and to torture and kill every person who was a Christian; he announced his determination in two Edicts, and summoned seventy governors of provinces to help him to carry his decision into effect. He collected and exhibited publicly every known instrument of torture, and the sight of them struck

such terror into the people that for three years no one dared to say or to show that he was a Christian. The first to do this was GEORGE, a native of MELITENE. He was the son of ANASTASIUS, Governor of MELITENE, and grandson of JOHN, Governor of CAPPADOCIA; his mother was KÎRA THEOGNÔSTA, daughter of DIONYSIUS, a Count of DIOSPOLIS (LYDDA). His ancestors were very rich folk and had been Christians for many generations. His father died at the age of thirty-six years, when GEORGE (whose name was called after that of his great-grandfather) was ten years old. JUSTUS, the new governor, trained GEORGE to be a soldier, and the King made him a captain over 5000 men, with a salary of 3000 pieces of gold monthly. JUSTUS betrothed his daughter to GEORGE, who was then twenty years of age and very handsome. The maiden's father died soon after and the marriage did not take place. GEORGE then collected many valuable gifts and set out for TYRE with the intention of asking DADIANUS, the governor, to confirm him in his father's rank. When he arrived he found the governor and all his officers and soldiers sacrificing to APOLLO, and he was so disgusted that he returned to his ship, distributed all his money among the poor, and dismissed all his servants except PASICRATES, LUCIUS and CYRENNIUS. He then went to DADIANUS and declared that he was a Christian, and having reviled the gods, was promptly put to the torture.

THE FIRST DEATH OF ST. GEORGE

He was stripped naked, and racked, and scraped, and beaten with iron rods; his feet were forced into iron boots, and a weight of 600 pounds being laid upon

him, his body burst asunder. Vinegar and salt were sprinkled on his wounds, and he was taken to prison. During the night Christ healed him. The next day he received 800 stripes and was taken back to prison, and again Christ healed him. The next day ATHANASIUS, the magician, tried to poison GEORGE twice and, failing to do so, became a Christian and was baptized by St. THOMAS; he was slain by the order of DADIANUS. On the following day GEORGE was broken to pieces by the wheel with knives in it. And these were cast into a pit. St. MICHAEL collected the fragments from the pit and CHRIST reconstructed GEORGE'S body.

THE SECOND DEATH OF ST. GEORGE

On the following day GEORGE went to DADIANUS, and this governor refused to believe that he had risen from the dead, and thought that he was his ghost. ANATOLIUS and his soldiers, on seeing GEORGE, became Christians at once, and DADIANUS had 3000 soldiers and 9000 of the populace put to death. GEORGE was then pegged down on an iron bed, and molten lead was poured down his throat; they then hung him up on a tree head downwards, with a huge stone tied to his neck, and there he remained for ten days and ten nights. They thrust red-hot irons through his head, cut off his legs, battered in his head, and hacked his body in pieces with an axe; but CHRIST appeared to him in prison and healed him, and told him that he would suffer for six (or seven) years.

The next day GEORGE worked a miracle and made dry wooden thrones put forth leaves and take roots in the ground. Then he was pegged down on a brass bed, and they poured boiling tar into his head, and

roasted him for three days in a brass ox; but CHRIST again healed him. Five thousand men embraced Christianity on the spot and were slain forthwith. DADIANUS next had the nails of GEORGE's hands and feet pulled out, and goads were thrust into his body, and he was sawn asunder from head to foot. His body was then cast into a brass cauldron filled with melted bitumen, and the cauldron was thrown down into a pit forty-five feet deep, and when the pit was filled up they built a fortress over it. CHRIST commanded GABRIEL to excavate the pit and to bring up the cauldron, and when he had done this he raised GEORGE up from the dead a second time. When the multitude saw GEORGE, who had gone into the theatre, they became Christians on the spot, and 8500 of them were put to death forthwith.

THE THIRD DEATH OF ST. GEORGE

On the following day GEORGE raised to life the bones and dust of five men, nine women and one child who had been dead for four hundred years. They had been pagans and worshippers of APOLLO in their lifetime and had suffered punishment in AMENTI (*i.e.* hell). At their own request GEORGE baptized them, and then their bodies returned to their tomb and their souls entered PARADISE. For some reason unstated DADIANUS made his men take GEORGE into the house of a destitute woman, and there he performed several miracles. When the governor heard of these he had GEORGE seized and flogged until his flesh fell in pieces on the ground. Then he was nailed to a wooden platform with seventy nails, and having poured sulphur and pitch over it the men set fire to the wood, and the body of the saint was reduced to ashes. These ashes were

scattered to the four winds of heaven. Then a mighty earthquake took place, and CHRIST appeared riding upon a cloud of light, and at His command the ashes of the saint collected themselves, and our Lord reconstituted his body, and he rose from the dead. Ten (or, twenty) of the soldiers embraced Christianity, and St. JOHN the Evangelist appeared and baptized them. Of these, some were thrown to the beasts, and some were slain with the sword.

THE FOURTH DEATH OF ST. GEORGE

DADIANUS, realizing that he could not kill GEORGE, offered him a bribe of one hundred (or, one thousand) pounds of gold to leave the city. This the saint rejected, whereupon he was seized, and the executioners slit his head with a knife, dug out his eyes, tore out his tongue, fettered his feet cruelly and broke his ankles with axes. As life still remained in him they cast him into prison. At midnight CHRIST appeared and healed him. When the multitude saw that GEORGE was alive and well, 2408 men and women received baptism, and were promptly executed by the orders of DADIANUS. The governor having failed in his attempt to bribe GEORGE, and seeing that the persecution of the saint which he had continued for seven years had not modified GEORGE'S determination not to sacrifice to idols, next tried flattery. GEORGE pretended that he was willing to be treated as a son by DADIANUS; and having promised to offer sacrifice to the gods on the following day, was taken by him to the palace and lodged in the private apartments of Queen ALEXANDRA. There as a result of his conversation with her the Queen embraced Christianity, but begged

George not to make the matter public, because she was afraid of her husband, whom she cursed heartily.

Next morning a herald proclaimed that George, the Galilean, was going to offer sacrifice to the gods, and he was brought out from the palace to do so. Having sent the son of the widow, whom he had cured of blindness, deafness, and paralysis, into the temple of Apollo to denounce that god, he followed the child and destroyed the idol. He then went into the temple of Hercules, and all the devils which dwelt in the idols fled. As he advanced towards the statues of the gods they all fell down and became dust, and George trampled upon the fragments of them. Dadianus, in a fury, went to the palace and told the Queen how greatly troubled he was by the Christians, and especially by the "magician George." From her he received neither sympathy nor comfort; on the contrary she reviled him in no measured terms, and when Dadianus accused her of having been influenced by the magic of George, she told him that Jesus Christ had called her. The mention of Christ's Name filled him with rage, and seizing her by the hair of her head he dragged her before the other governors and told them what had happened. They had her hung up by her hair upon a post and tortured, and then they ordered her to be taken outside the city and beheaded. She died on the road thither. By the advice of his fellow-governors Dadianus passed sentence of death on George, who was taken outside the city and beheaded forthwith. Michael the archangel received his blood in his garment of light, and our Lord received his soul, and having wrapped it in the purple of the aether ascended in that to heaven. Pasicrates and

two of his fellow-servants came and took away GEORGE's body to their house and hid it there.

Following the death of GEORGE a terrible earthquake took place, with thunders and lightnings, and the sea rose and flooded the city; fire also came down from heaven and consumed DADIANUS and his fellow-governors. PASICRATES, having prepared the body for burial, transported it by ship to DIOSPOLIS (LYDDA), and ANDREW, GEORGE's maternal uncle, received it in his house, and subsequently built a shrine for the saint which was consecrated by THEODOSIUS, Archbishop of JERUSALEM, on the seventh day of the month of ATHOR. DIOCLETIAN sent his general EUCHIOS to destroy this shrine, but the former was blinded by St. GEORGE and the latter destroyed. CONSTANTINE and Queen HELENA and Princess EUDOXIA visited the shrine of St. GEORGE, who appeared to the Emperor by night, and told him what he should do; as the result, CONSTANTINE built, or rebuilt, the shrine of St. GEORGE in a splendid fashion. The number of those who suffered martyrdom with St. GEORGE was 28,680, exclusive of Queen ALEXANDRA.

St. GEORGE appeared to the Emperor THEODOSIUS on the first day of his reign, and seated him on the "throne of the Greeks," and in the twentieth year of his reign THEODOSIUS built a church in honour of St. GEORGE, presumably in CONSTANTINOPLE.

THE MIRACLES OF ST. GEORGE IN THE COPTIC VERSION

THEODOSIUS, Bishop of JERUSALEM, appends to his narrative concerning the transport of the body of St. GEORGE from TYRE to LYDDA, a group of nine

miracles. The first deals with the building of the first shrine of the saint by ANDREW, the brother of THEOGNÔSTA (THEOBASTA?), St. GEORGE'S mother, and several of the following miracles describe events of a miraculous character which terrified wrongdoers, and at the same time helped the prosperity of the shrine. The ninth miracle tells us how DIOCLETIAN wished to destroy the shrine, and how he was stricken blind, and how EUCHIOS, his general, who had smashed the lamp in the shrine, came to a terrible end. As we have a Coptic version of these nine miracles, and the Coptic text contains transcriptions of a large number of Greek words for which there are no equivalents in the Egyptian language, we must assume that the text of the miracles was, like that of the martyrdom of St. GEORGE, translated from the Greek. And as these nine miracles all deal with events which happened in connection with, or in, the first shrine of the saint in LYDDA, we are justified in assuming that they took place before CONSTANTINE ascended the throne. That St. GEORGE performed many other miracles is proved by the fact that records of them are preserved in many Ethiopic manuscripts. Among the MSS. in the British Museum, Oriental 686 mentions twelve, Oriental 712 describes seventy-nine, Oriental 716 gives eighty, and in Oriental 114 the number is forty-two. For the Coptic texts see my *Saint George*, p. 44 f.

THE ARABIC VERSION

The only complete Arabic version of the Martyrdom of St. GEORGE written by PASICRATES, and of the group of miracles of St. GEORGE given by THEODOSIUS, Archbishop of JERUSALEM, is contained in the Coptic

manuscript preserved in the Bodleian Library which bears the numbers MARESCHAL 23, Bodl. 157, and MS. Copt. URI LIV. Each page of its 179 paper leaves contains a column of Coptic (left hand) and one column of Arabic (right hand) which is a translation of the Coptic. The colophon on fol. 178*b*, which is written in Arabic, reads, "This holy book is *wakf* (*i.e.* bequest) to the Church of the Virgin in the monastery of BARAMÛS. And no one hath power from the Lord—may He be glorified!—to take it out of the possession of the said monastery as long as it continues to be inhabited by monks; and glory be to God for ever!" [This monastery lies near the monasteries of St. MACARIUS and AMBA BISHÔI in the WÂDÎ NAṬRÛN to the west of CAIRO.] The Arabic translation follows the Coptic faithfully, but every here and there the translator has paraphrased the Coptic text.

When exactly the history of St. GEORGE was translated into Arabic is not known, but it cannot, I believe, have been much later than the sixth century, if as late. The oldest form of it would be taken from the *Synaxarium*, or Book of Saints of the Alexandrian Church, which was based upon some work like that of PASICRATES, or the Encomium of THEODOTUS of ANCYRA. More detailed accounts of the martyrdom of St. GEORGE would appear in the seventh and eighth centuries, especially during the episcopate of GEORGE, Bishop of the Arab tribes, who was born about 667 and died in 725. This distinguished scholar was well acquainted with Greek, Coptic and Arabic, and provided translations of many works for the use of the Christian Arabs in Mesopotamia. We come to surer ground in the twelfth century, when there was on foot a project for providing the ETHIOPIANS (ABYSSINIANS)

with a translation of the *Synaxarium*. The first recension of the Ethiopic *Synaxarium* was made by Abbâ Michael, Bishop of Atrib (Athribis), and Malig (Metêlis), and Abbâ John, Bishop of Bûrles, a town on the great lake of Bûrles, situated between Damietta and Rosetta. And they made the Ethiopic translation from histories of holy men, saints and martyrs such as the "Garden of the Monks," the "Book of the Histories of the Fathers," etc., of which Arabic Versions existed. The colophons of Ethiopic MSS. often state that they were translated from the Arabic, *e.g.* Oriental 712 (Wright, *Catalogue*, p. 190, fol. 42*b*). Here we read that the translator from the Arabic was Mîkâ'êl junior, the grandson of Abbâ George, the son of Abbâ Mîkâ'êl, the bishop. Again in Oriental 713 (Wright, *Catalogue*, p. 191, fol. 81*b*), we read that the history of St. George was translated from the Arabic in the second year of the reign of David Lebna Dengel, the son of Nâ'ôd, who began to reign in August A.D. 1508. On fol. 187*a* of the same manuscript it is said that the seventy-nine miracles of St. George were translated from the Arabic in the 9th year of the reign of Constantine (who is here confounded with Fâsîladas), Anno Mundi, 980 = Anno Martyrum 1204 = A.D. 1487–88.

The only other Arabic Versions of the history of St. George known to me are to be found in two MSS., one in the British Museum, and one in Cambridge. The British Museum MS. is a collection of Arabic Lives of Saints, written in Syriac letters (Karshûnî, or Garshûnî); see Rich, MS. No. 7209 (foll. 58*b*, 92*a*), and Rosen and Forshall, *Cat. Codd. MSS. Orient.*, London, 1838. The Cambridge MS. contains an Arabic Version of the History and Martyrdom of St.

GEORGE written in Jacobite Karshûnî, some time in the eighteenth century; see Cambridge MSS. Add. 2886, fol. 106*a*, and WRIGHT, *Catalogue of Syriac MSS. in the University of Cambridge*, Cambridge, 1901, Vol. II. p. 732. The portions of these manuscripts which deal with St. GEORGE only contain short summaries of the martyrdom which are valueless for comparative purposes. In the RICH manuscript the three kings who persecuted the saint are called DÎÔḲLÎṬYÂNÔS (DIOCLETIAN), MÂNESṬÎÔS (MAGNENTIUS?) and DÂDHYÂNÔS.

THE ETHIOPIC VERSIONS

The oldest Ethiopic Version of the Martyrdom of St. GEORGE is that which is found in the *Synaxarium*, and which may be called the "Canonical Version." It represents the form of the history of the saint which the Jacobite Church of ALEXANDRIA permitted to be read in the churches of ETHIOPIA, and which the laity might accept as authentic. A complete translation of it will be found in my *Book of the Saints of the Ethiopian Church*, Vol. III. pp. 825–829, but the reader will find a brief summary of its contents useful for comparative purposes. GEORGE was the son of ANASTASIUS, a native of CAPPADOCIA, by his wife THEOBASTE, a native of PALESTINE. At the age of twenty he went to the Court of King DÔDYÂNÔS (*sic*), with the idea of getting his father's rank conferred upon him. He found the King setting up idols, and making men worship them, and he therefore dismissed his slaves, gave all his goods to the poor, and went before the King and proclaimed himself to be a Christian. Ignoring the King's flattery, he refused to worship

idols, and was tortured many times in different ways. CHRIST always healed him, and told him that he would be tortured for seven years, and that he would die four times and that after his fourth death he should receive the crown of martrydom. ATHANASIUS, a magician, tried to poison him, and when he failed to do so he embraced Christianity and suffered martyrdom. GEORGE was sawn asunder, and died, and CHRIST raised him up to life again. After working the miracle of making the seventy thrones put forth leaves, he was boiled to death, and his remains were cast out into the desert; CHRIST restored his soul to his body, and raised him up to life a second time.

GEORGE performed more miracles, and raised to life those who were dead in a certain tomb, and he was beaten to death by the soldiers; and CHRIST raised him up a third. Appearing to accept the flattery of DÔDYÂNÔS, on promising to worship the gods on the following day, the King took him to his palace, and the Queen "kissed him and asked him to explain to her what he had read." His explanation of the Incarnation appealed to her and she became a believer in our Lord. On the following day GEORGE destroyed the idol of APOLLO, and when the Queen confessed that she was a Christian, the King had her sawn asunder, and she died and received the crown of martyrdom. The King, full of fury, ordered GEORGE to be beheaded, and the saint rejoiced. He asked God to send down fire from heaven to consume the seventy kings, and fire came down and burnt up all the kings and their soldiers. CHRIST appeared to GEORGE and promised to grant all his petitions, and the saint was taken outside the city and beheaded. He received three everlasting crowns. His servants

took his body to LYDDA, and built a beautiful church over it. Ninety men and thirty-seven women were fellow-martyrs with St. GEORGE.

The Ethiopic *Synaxarium* was compiled late in the twelfth or early in the thirteenth century, but we have no part of it which is earlier than the fifteenth century. This is not to be wondered at, for the Arab conqueror MUḤAMMAD GRÂÑ destroyed nearly all the churches and monasteries in ABYSSINIA, and well-nigh turned the whole country into a desert. The section in the *Synaxarium* which deals with St. GEORGE is manifestly a summary which is based on longer and fuller narratives. It is interesting to note that we are told in it that Queen ALEXANDRA was sawn asunder, whereas in all the other accounts she is made to die on her way to execution outside the city. And, of course, the conversations between DADIANUS and St. GEORGE, and the long prayers of the saint, are omitted.

As soon as the ABYSSINIANS got the better of the Arab invaders, the ecclesiastical authorities set to work to multiply copies of the Holy Scriptures and other works which they greatly treasured, and to have translations made from Arabic and Coptic into the old language of the country, GĔ'ĔZ, or Ethiopic. In addition to the volumes of collected lives of the saints, which were usually summaries made from large works, the lives of certain saints were singled out for special treatment. Among such saints was GEORGE of LYDDA, and we find that as early as 1478 a certain man called FESHḤÂ ṢĔYÔN had a book of his Miracles copied (Brit. Mus. MS. Orient. No. 713; Wright, *Catalogue*, p. 191). From another note in the same manuscript we learn that the same man had a copy

of the history and martyrdom of St. George made in August 1509 (*ibid.*, fol. 81*b*; Wright, *Catalogue*, p. 191). In the seventeenth century whole manuscripts were filled with texts relating to St. George. Thus in Brit. Mus. Orient. No. 712 we have the Acts of St. George, the Encomium of Theodotus on St. George, an anonymous History of St. George, the Miracles of St. George, a work on the Passion of the saint, a Discourse in the conjunction of the festivals of St. George and the Virgin Mary, and a hymn to St. George. And in another volume of somewhat similar contents (Orient. 716) we have a Discourse on the birth of St. George. In selecting the texts for the present work I have confined myself to those which give the history and martyrdom of the saint and his twelve canonical miracles. These may now be briefly described.

I. The strife and martyrdom of St. George, which, according to the colophon, was written by Pasicrates, the servant of St. George. He says that he saw with his own eyes the martyrdom of his master, and the slaughter of the 3709 men who were his fellow-martyrs. He wrote his book whilst he was travelling from Lydda to the Port of Kuestînôs, later known as Constantinople, where Constantine built a church in honour of St. George. Of Pasicrates we know nothing, but it is probable that he flourished during the third century. The translation of his narrative given in the following pages is made from Brit. Mus. MS. Orient. No. 686, fol. 173*a*–178, which was written between A.D. 1755 and 1769. (See Wright, *Catalogue*, p. 168, No. 45.)

II. The Twelve Miracles of St. George. These are prefaced by an account of the transporting of the

body of the saint from the place of martyrdom to Lydda, and the foundation of his shrine, composed by Theodosius, Archbishop of Jerusalem. The translation is made from Brit. Mus. MS. Orient. No. 691, fol. 51*a*, col. 1 ff. This manuscript is one of the few Ethiopic manuscripts written in the fifteen century which have come down to us. The fact that so large a section of the volume is devoted to St. George shows that the cult of the saint was widespread in Abyssinia at that time. In the title of the work the name of no author is given, but as the Coptic Version attributes the history of the miracles to Theodosius, Archbishop of Jerusalem, and Theodotus, Bishop of Ancyra, refers to the writings of Theodosius, we may take it for granted that he was the author of the Book of Miracles of St. George.

The First Miracle. Whilst Andrew, an uncle of St. George, is wondering where to build a church, and how to obtain the necessary money, the saint appears to him and reveals to him a place where money is buried (2000 *dînârs*, and 1000 staters), and also leads him to a suitable site and marks out the lines of the foundation of the church.

The Second Miracle. St. George punishes a devil which had taken possession of a man, and causes the man to effect the cure of a paralytic and to restore to him the power to walk.

The Third Miracle. A certain Jew who was a magician and who administered soporific drugs to men, and stole their goods whilst they slept, laid a wager with a Christian that he would go to the shrine of St. George and steal the bones of the saint without any man knowing it. The Jew went to the church and robbed it, but as he was carrying away his spoil,

St. GEORGE appeared and took him back to the church, and hung him up on a pillar and beat him severely with his staff. At length the saint forgave the Jew, who promptly became a Christian.

The FOURTH MIRACLE. St. GEORGE heals a Persian called ANATOLIUS, the son of NICANOR, of leprosy, by anointing him with the oil of the sanctuary lamp. NICANOR gave 1200 ounces of gold to the shrine of the saint in LYDDA, and when he returned to his country he built a splendid church for St. GEORGE which was consecrated by the Bishop of ANTIOCH.

The FIFTH MIRACLE. The caravan belonging to two SAMARITAN merchants was attacked by lions, and the terrified beasts and men fled. The merchants vowed that if St. GEORGE would deliver them they would give 100 dînârs to his church. The lions retreated to their lair, and the merchants were able to resume their journey. They sold their wares successfully in DAMASCUS, and in due course paid their vow of 100 dînârs. The merchants were baptized, and 255 SAMARITANS became Christians.

The SIXTH MIRACLE. St. GEORGE cures ZÔGRATÔR of the gout, and drives the devil out of his son, who had been a demoniac for many years.

The SEVENTH MIRACLE. The power of St. GEORGE was so great that if men vowed beasts and cattle to his shrine and did not pay their vows, the beasts vowed would go of their own accord and deliver themselves to the servants and priest of the shrine. Even inanimate objects flew through the air like birds and deposited themselves in the shrine. A certain servant of the church stole its property for five years, and at length the saint sent a devil to vex him, and to torture him by day and by night. At length the

man confessed his sin, and informed the steward where all the stolen property was hidden. After punishing him for two months, the saint forgave him, and he was dismissed from the service of the church.

The Eighth Miracle. A wealthy merchant of Antioch, called Eulogius, who was a devout worshipper at the shrine of St. George, suffered great loss through the wreck of his ship. A certain Egyptian, who was a professional thief, fled from Egypt to Antioch, and served in the house of Eulogius for many years. He had two friends who were thieves, and the three men made a plan to rob the house of Eulogius; this they did whilst he was attending the festival of St. George, and they fled to El-Faramâ (Pelusium, in Coptic Peremoun). They sold the possessions of Eulogius, and the share of each man was 3000 pounds in gold. One of the three went mad and departed no one knew where. The remaining two thieves quarrelled, and one killed the other, and taking all the money fled to Lydda in Palestine. The conscience of the thief smote him, and he determined to make an offering to the church of St. George. He put on a cloak which had belonged to Eulogius and went to the porch of the church just as Eulogius was coming out. The merchant recognized his cloak and leaped upon the thief, who was seized by the people and tied up with ropes and taken to the church. The priest had been warned in a dream by the saint that the thief would come to the church, and he had him beaten and stripped, and the money of the merchant was found tied up in a cloth round his loins, and it amounted to 5000 dînârs. The thief having been well beaten confessed his sin, and was pardoned by Eulogius who

gave him three dînârs. These the thief gave to the church and he became a servant in the shrine. St. GEORGE restored to the merchant the ship which he had thought was wrecked, and renewed his prosperity. When EULOGIUS returned to ANTIOCH he built a beautiful church in honour of the saint.

The NINTH MIRACLE. DIOCLETIAN, enraged by the reports of the miracles which were wrought in the shrine of St. GEORGE, and determining to avenge the death of DADIANUS through the saint on the Christians, determined to destroy the shrine in LYDDA. EUCHIUS, his general, went with 3000 men to JOPPA (*sic*), and the whole of PALESTINE was terrified by the display of his force. He went into the shrine of St. GEORGE and smashed the sanctuary with a blow from his staff. A splinter of glass struck him on the head, and where the drop of holy oil fell, leprosy broke out. Three days later he died, and on the fifth day worms crawled from his body and the soldiers cast him into the sea. When the soldiers reported the death of EUCHIUS to the Emperor, he was furious, and he swore that they had killed him and were telling him lies. He then swore by all the gods that he himself would go and destroy the shrine, and put the whole population of the city to the sword, and that he would build a temple on the site of the church and make all the people serve the gods. Having commanded all men to prepare to set out for GALILEE, St. MICHAEL came down and overturned his throne, and two rings of fire encircled his eyes and blinded him. A voice from heaven decreed his deposition in favour of CONSTANTINE, and his soldiers drove him forth from his palace and he died speedily.

The TENTH MIRACLE. Queen HELENA and EU-

DOXIA, as the result of a dream, entreated CONSTANTINE to go to JERUSALEM to pray. He did so, and St. GEORGE appeared to him in a dream, and told him to dismiss the priest of the shrine, who was hard-hearted and avaricious. The Emperor did so, and the people chose for their priest one 'AWÂGÎS, a good and benevolent man. The rest of the story deals with the case of a man who borrowed money from the priest, promising to repay the sum when he prospered. All went well with him, but he refused to pay the money, and on account of his shameful behaviour, St. GEORGE sent an evil spirit to take possession of him. At length the saint healed him. The narrative of this miracle is somewhat involved, and lacks the directness of statement of Miracles 1–9.

The ELEVENTH MIRACLE. CONSTANTINE determined to build a church in honour of St. GEORGE at LYDDA, and sent one of his governors to that city to carry out the work. He gave his officer money, and a written authority which empowered him to take wood, and stone, and the other materials which were necessary for the work, wheresoever he found them, and to call upon any and everyone for help and assistance. The selection of a suitable site was a difficult matter, and whilst the officer was troubled in his mind about it, St. GEORGE appeared to him in a dream in the guise of a master-carpenter, who was well provided with money and materials, and asked him to rise up and get on with the building. The saint had chosen the site for the church, and he showed him a plan of the foundations, with the places for the altar and the bases of the pillars marked clearly. When the officer went into the city next day he recognized the site at once, and began to

build with a light heart. A certain pious widow had a pillar made which she intended to give to the church, but as it was not uniform with the others, the master builder rejected it. St. GEORGE, approving of the widow's gift, set a mark upon it, and when the officer saw it he knew that the saint wished the pillar to stand in his church. In due course the church was finished.

The TWELFTH MIRACLE. BÎFÂN and his wife built a church to St. GEORGE in the city of BÎLÂḲÔNYÂ; they were very rich, but had no children. At length the saint sent them a son, and they called him GEORGE. The ARABS made war on the city, and the King called upon BÎFÂN to send out his son GEORGE to fight. BÎFÂN took the young man into the shrine of St. GEORGE and committed him to his care. GEORGE set out with his fellow-citizens, and when fighting took place in BÊREFÂ he was taken prisoner, and his captor made him his steward. As a result of a conspiracy he was degraded, and ordered to do work with the servants, who treated him evilly. On the night of the festival of St. GEORGE, BÎFÂN called upon the saint to give him back his son, and his wife sorrowed and wept sorely; and at the same moment GEORGE was praying for deliverance to the saint. Suddenly a horseman appeared in the camp, and he seized GEORGE just as he was about to drink wine from a cup, and swung him up behind him, in the sight of all men, and in the twinkling of an eye GEORGE found himself in the church which his father had built. The verger, judging by his garb, thought he was an Arab and raised a cry for help. The congregation rushed from their places, and thinking he was a spy, threw him out of the church. At

length GEORGE found his tongue, and explained the matter, and held out the wine-cup from which he was about to drink when the horseman seized him, the cup still being full of wine. The horseman was, of course, ST. GEORGE.

III. THE ENCOMIUM ON ST. GEORGE which was pronounced by THEODOTUS of ANCYRA in GALATIA. It is translated from Brit. Mus. MS. Orient. No. 713, fol. 13*a*–80*b* (WRIGHT, *Catalogue*, p. 191). This is the longest work on St. GEORGE in the Ethiopic language, and it contains more details of his martyrdom than any other. The conversations which passed between DADIANUS, the King, and the saint, and his comments and prayers, are given at great length. THEODOTUS took the well-known facts of the history of St. GEORGE and elaborated them with the view of making a work which should be read with interest by clergy and laity alike. It is evident that he was well acquainted with all the legends current in his day, and it is difficult to believe that these were not amplified by pious scribes, copyists and editors. In a few places his narrative agrees with the Syriac Version (*e.g.* THEODOTUS calls DADIANUS a "serpent," fol. 14, *b* 2) [1] and with the Coptic Version, but it is clear that throughout the Ethiopian Version was made from the Arabic. We may note too that St. GEORGE is sometimes called by the Syriac title "Mâr[i]," *i.e.* "my lord," and that our Lord told him that he should die four times (fol. 25, *b* 2).

[1] And again, "O foul and evil dragon" (fol. 21, *b* 1).

TRANSLATION

I

Brit. Mus. MS. Orient. No. 686, Folls. 173*a*–178*a*

HISTORY OF THE MARTYRDOM OF ST. GEORGE,

WRITTEN BY HIS SERVANT, PERESEḲLOS (PASICRATES).

THE MARTYRDOM OF SAINT GEORGE OF LYDDA

(Brit. Mus. Orient. MS. No. 686, Folls. 173*a*–178*a*)

[Fol. 173*a*, 2.] In the Name of the Father and the Son and the Holy Ghost. One God

The strife and martyrdom of St. George. May his blessing be with the soul of his beloved our King 'Îyâsû II [1] and with his son our King 'Îyô'âs,[2] and with his mother-in-law Walatta Gîyôrgîs, and with his handmaiden 'Ĕlênî.

And there arose in those days a persecution of the Christian Churches which was carried out by the Kings in the various districts wherein they ruled, inasmuch as they had gone out of their minds and lacked understanding. Each one of them dragged the preachers of righteousness before their idols, and forced them to offer sacrifices unto them.

And at that time Satan raised up the King of Persia, and gave unto him dominion over four kingdoms (*i.e.* the four quarters of the earth), and his name was Dâdyânôs (Dadianus). And being seated himself upon the throne of the King, Dadianus

[1] *I.e.* 'Îyâsû 'Adyâm Sagad, Berḥân Sagad, who reigned from 1730—June 1755 A.D. For his history see Budge, *History of Ethiopia*, Vol. II. p. 489 f.

[2] *I.e.* 'Îyô'âs (Joas) I, 'Adyâm Sagad III, who reigned from 1755—May 1769, when he was deposed (*ibid.*, p. 459).

wrote an Edict wherein it was decreed thus :—" Inasmuch as a rumour hath entered our ears that the people will worship him to whom MARY gave birth; and that APOLLO, and POSEIDON, and HERMES, and DÎYÔS, and HERAKLES, [and] ZEUS, and 'ÎZEBEL, and URANUS, and SÎḲÂMÂDRÔS (SCAMANDER), and the other gods, are not to be worshipped, and that only CHRIST, Whom the JEWS slew, is to be worshipped, because of this rumour I now write unto you, seeing that ye are under my authority, and command you all to gather together in my presence, so that we may enquire into and understand this matter, and what it is which we must do."

And [copies of] this Edict were sent into all the provinces, and the kings and governors gathered themselves together, that is to say, Seventy Kings, and great and vast concourse of people collected, that the district could not contain them.

And on the following day King DADIANUS sat upon the throne, [Fol. 173*a*, 3] and he commanded [his people] to bring there to him all the implements of torture, [that is to say,] the pans for roasting men in, and the butchers' choppers and knives, and the wheels with knives fixed to them, and the tools for crushing the bones, and the machines for tearing the flesh into strips, and the chisels of iron, and the knives for slitting the tongue, and the pincers for drawing the teeth, and the bone-drills, and the saws, and all the other contrivances for torture which were kept in the store-house for the purpose. And DADIANUS said, " If it should happen that I find any men who will not worship the gods, I will exhibit to them the ordinances of my Father, and I will slit open their bodies with many instruments of torture, and

I will pour out the blood of their children, and I will drill holes in the protecting coverings of their hearts, and I will strike down their heads and scatter their brains abroad with instruments of shining iron, and I will disperse them as if they were spoil, and I will slit open the organs inside them with saws, and I will break open the bands of their sinews and tendons." The man who merely looked at these implements died in the presence of those who were beholding him, and the men who wished to suffer martyrdom, as soon as they saw these things through sheer fright at his implements of torture withdrew themselves forthwith. And it was known that this happened through [their] fear, and thus it fell out that for three months (*sic*) and three days there was no men in all that country who dared to say, "I am a Christian."

Now, this MAN GÎYÔRGÎS (GEORGE), the son of righteousness, the star of glory, the star of the morning who [hung] between heaven and earth, was by race a native of CAPPADOCIA, and he held the rank of officer in the army; and having served with distinction in a position of importance, had been appointed a tribune, and subsequently he acquired great wealth. And he went to DADIANUS the King (or, governor) [Fol. 173*b*, 1] so that he might confer upon him the rank of Count, but when he saw that the King treated CHRIST with contempt, he distributed all the gold which he had brought with him among the poor and needy. And having stripped off his uniform from him, he stood up naked in the presence of the King, and he cried out with a loud voice, saying, "I am a Christian; describe to me now, O King, the object of thy fear (*i.e.* the object of thy worship). Thou

shalt not call 'gods' the gods who have not made the heavens and the earth, for from everlasting they have been polluted beings. As for us, we worship ONE GOD, our Lord JESUS CHRIST, and the HOLY GHOST, one united TRINITY, One POWER."

And that accursed DADIANUS looked round on them (*i.e.* the people) and he said to GEORGE, "Hast thou forgotten me, or is thy soul mad? Thou hast insulted me grievously, and thou hast made our gods to be objects of contempt; but now heal thy breach with them, for they know the man who maketh them objects of contempt. Therefore approach now, and offer sacrifice to the gods so that thou mayest not die an evil (or, terrible) death. Know thou, moreover, that APOLLO hath made the heavens, and that HERAKLES hath laid the foundations of the earth, and that SAḲÂMÂNDĔRÔS (SCAMANDER) and 'ATÊMÂ (DEMETER?) have established the sun, and that RĔPÔWÔS (POSEIDON?) and SAFÔ (SERAPIS?) have established the sea. And as concerning [this] CHRIST about Whom thou speakest to me, what thing that is manifest hath He ever performed?"

Then the King MAGENAṬĔYÔS (MAGNENTIUS?) said unto him, "From what country dost thou come? What is thy pedigree? And what is thy name, O thou who wilt not worship the gods?" And St. GEORGE answered him straightway, and said unto him, "My name which precedes everything, and is mightier than everything, is 'Christian'; but among men my name is 'George.'" MAGANANṬĔYÔS (*sic*) saith unto him [Fol. 173*b*, 2), "Come, O GEORGE, and offer sacrifice to the gods that thou mayest not die an evil death." And St. GEORGE said unto him, "Get thee behind me, Satan!"

And [DADIANUS] commanded them to hang him up upon a wooden post, and to scrape him with scrapers, and inasmuch as they scraped him deeply, at length his bowels became visible and fell down on the ground, and the whole of his body was drenched with blood. And DADIANUS commanded them to take him down from the post and to carry him into the prison, and to tie him up with four ropes. And DADIANUS commanded his people to bring the capital of a pillar which was so heavy that only with the greatest difficulty could eight men lift it up, and he ordered them to lay it upon the belly of GEORGE. And after this SATAN put it into the mind of DADIANUS to make a great wheel, and they (*i.e.* his servants) fastened in it goads, and knives, and saws, and that wheel stood up speedily in the form of a walled structure. In the upper part thereof was a sword, and in the lower part of it was a two-edged chopper. And DADIANUS commanded his men to hoist St. GEORGE up upon the wheel, and he himself went nigh unto it and watched the machine slitting his flesh into shreds; and he said in his heart, I must save him from this machine. And again he pondered and said, "What thinkest thou of this [machine]? Consider, GEORGE, consider that this machine can divide thee up into pieces, and how thy God was hung up between two thieves." Then straightway DADIANUS hardened [his mind] and cast St. GEORGE into the machine, and it crushed him into ten pieces. And when those Kings DADIANUS, and MAGANṬĔYÔS (*sic*) and TERÂḲLÎYÔS, and the [Fol. 173*b*, 3] King of EGYPT, saw him they all cried out. And they cried out with a loud voice to the people, saying, "Behold, O all ye peoples, that there is no god except our gods

Apollo, and Poseidon, and Herakles, and 'Atênâ (Demeter?), and among goddesses great is Artemis, the goddess of the Ephesians. Where now is the God of George? And why is it that He is unable to deliver him out of our hands?" And the Kings commanded [their men] to throw the bones of St. George into a deep well, wherein there was no water, and they covered over the mouth of the well with a huge slab of stone. And it being then the time of the sixth (or seventh) hour, the Kings turned aside to pass into their palace so that they might rest and refresh themselves and enjoy themselves.

And it came to pass that when the Kings had passed into their palace, the sun was divided on this side and on that, and there took place so mighty a thundering in the heavens that the mountains quaked, and the hills were rent asunder, and the whole of creation became black. And behold, there appeared a chariot of fire, and horses of fire, and God Himself was in that chariot, and His angels were with Him, and they came down and stood over the mouth of that well. And God said unto Michael, "Unto thee I speak, O Michael, the angel of My covenant. Go thou and get thee down into this well, and bring up the bones of George, for when he was in the flesh he spake, and I heard him say, Deliver Thou me from this machine, so that the peoples may know that the God of Israel is He Who hath raised up the dead; go thou and bring [hither] his bones." And Michael went down to the martyr, [Fol. 174*a*, 1] and he said unto him, "Rise up, O thou beloved one of my Lord. Behold, it is His hand which hath fashioned man, and He will fashion thee a second time." And Michael brought up his bones, and

God breathed into his face, and he came to life. And straightway one blew a horn, and God went up into the heavens with His angels. And straightway St. George rose up from the dead, and he walked into the town seeking for the Seventy Kings, and he found them seated together in a certain place, and they were examining the ruins of the house of their gods.

And St. George the martyr ran and cried out, saying, "Dost thou recognize me, O King?" And Dadianus said, "Who art thou?" And St. George said unto him, "I am that George whom thou didst burn in the fire, and hack to pieces with knives; why dost thou boast thyself over the Name of God?" And Dadianus the King looked at him and said unto him, "It is his shadow (ghost)"; Magĕnanṭĕyôs (*sic*) said, "It is a similitude of him." And the martyr said unto him, "I am that George made strong by the God in Whom I put my trust." And when the great prefect 'Anṭôlînôs looked upon George, and saw that he had risen from the dead, he was stupefied with astonishment, and he and all his company believed.

And when Dadianus saw that many people came to Christ, he became wroth, and he commanded his servants to drive them out into a waste place (or, into the desert), and to divide them up into twelve distinct companies, for the place [where he was] could not contain them. And straightway he slew them, and their martyrdoms were completed in a noble fashion. And straightway Dadianus went into the garden, [Fol. 174*a*, 2] and he commanded his men to cast George into the prison-house until he could make a plan concerning further tortures for him.

And on the following day SATAN gave counsel to DADIANUS, and he had made for him boots of iron, and long goads, and he forced St. GEORGE to put them on. And when he had done so, DADIANUS commanded his servants to drive these goads into the iron boots, and they pierced the soles of his feet, and his blood flowed out in large quantities, and his insteps collapsed straightway. And DADIANUS departed and gave a further command that they were to carry GEORGE out to the main-gate of the city. And GEORGE himself cried out with a loud voice and said, "Why do I not consider (or, remember) that my GOD was hung upon an olive tree, and that this suffering of the body is only a transitory thing?" And then he prayed, saying, "O my Lord JESUS CHRIST, cast thou not away my soul." And straightway GOD heard him, and He sent MICHAEL the archangel to him, and he abated his pain, and healed him, and made the righteous man to live, and there was no pain to be found in his body.

And again GEORGE went and stood up before the Kings, and he said unto them, "A period of rest and refreshment hath come to the martyr through [his] converse with MICHAEL." And he said unto DADIANUS, "See thou if there be anything which thy gods have been able to do." [1] And DADIANUS was furiously angry, and he commanded his servants to beat him with ox-hide whips, until his flesh was cut into strips. And he commanded them to make a wheel of iron, and to break his body thereupon. And then he commanded them to lay him on an iron bed (or, frying-pan), and to roll the wheel over him, and they

[1] *I.e.* "consider now if whether there is anything which thy gods can possibly do unto me."

crushed in his head until his brains came out through his mouth. [Fol. 174*a*, 3] And GEORGE bore this torture patiently, but his eyes were lifted up towards the heavens, and then he prayed, and said, "O my Lord and my GOD, Who art invisible, but Who didst become visible in order that [Thy] mercy for us might draw nigh, send ye unto me the help which is with Thee, for Thou Thyself art the object of my confidence. I come nigh to die and I suffer pain and sorrow when they revile Thy name. Rise up Thou, and hearken unto me, and diminish not the compassion which is with Thee. Suffer me not to die until I have conquered DADIANUS, the abominable, and the Seventy Kings who are with him; in Thy Name I shall conquer them."

Then straightway a voice came down from heaven which said, "Be strong, GEORGE, for I will be with thee." And from that moment St. GEORGE had rest, and he rejoiced because of the Voice of GOD which had come down to him.

And on the following day they brought St. GEORGE out of the prison-house, and made him to stand before MAGANANṬĔYÔS the King. And he looked at GEORGE, and said unto him, "I myself desire to see a miracle actually performed by thee, so that I may believe in thy GOD. Behold, there is in my house a throne of wood with twelve planks in it. And among these are planks of wood made from trees which bear fruit, and there are some planks which are made of the wood of trees which do not bear fruit. Now, if through thy prayer the planks made of the wood of fruit-bearing trees germinate and put forth roots in the ground, and those that are made of wood of trees which do not bear fruit put

forth beautiful fruits, then will I believe on thy GOD, even as I have said." And St. GEORGE said unto him, [Fol. 174*b*, 1] "Behold, I will not pray for this [to happen] for your sakes, but I will pray for the sake of the people who stand with thee so that they may see [the miracle]." Then straightway St. GEORGE spread out his hands to GOD, and he bowed low on his knees, and he prayed until the heavens became covered with clouds, and the whole earth quaked; and there were great lightnings in the heavens, and they cast their light upon the twelve planks of wood. And straightway those planks were split asunder and put forth roots in the ground, and those which were made of wood from trees which did not bear fruit, put forth ripe fruit. And thus was it found to be. And when the King saw that he had performed a great miracle, he cried out with a loud voice, saying, "Great is the god APOLLO, who hath made manifest his power in these dry things, I swear by my god, the Sun, and by my great gods, that GEORGE shall not be delivered out of My hands." And the King commanded his men to cast him into the prison-house until he could make up his mind how to kill him.

And on the following day [MAGANANṬĔYÔS] the King said unto [DADIANUS], "Let them bring GEORGE out to me, for I wish to see him." And ṬERÂḲLÎNÔS the King said, "And I also wish to ask him to perform a miracle and to let me see him performing it." And DADIANUS the King sent [a message], ordering his men to bring GEORGE out of the prison-house, and they did so, and they set him before King ṬERÂḲLÎNÔS. And he looked at GEORGE and said unto him, "I wish to see a miracle performed by thee,"

and he said to him, "I would believe in thy God. Behold, there is in my house a stone chest (or, vault) containing twelve funerary coffers, and no man knoweth whence the men [therein] came. [Fol. 174*b*, 2] If thou art able to discover this, and will raise up alive the bones of these men I will believe in thy God."

And St. George said unto him, "Go ye and bring hither to me their bones and open their coffers quickly." And the King ran and opened the stone chest, but no bones were to be found in the coffers. And St. George said, "Go and bring ye unto me their dust quickly." And when the dust of the bones had been given to him, he set it before God, and he prayed, and he lifted up his eyes to heaven and said, "O Thou God Who canst not be depicted, King of Kings, Conqueror, Lamp which cannot be extinguished, Light everlasting, I invoke Thee, my Lord, Who hast hung out the heavens like a tent (?), Who in Thy Trinity hast made the earth to stand up out of the depths thereof, I call upon Thee, O my Lord Jesus Christ, grant unto me this my request, and let me show the evil-minded Dadianus and the Seventy Kings who are with him, and the multitude of the peoples, that Thou Thyself art God alone, Who hast admonished souls by commandments, Who hast weighed the mountains in a balance, and hast stablished the hills, Who hast cast the angels who transgressed into the depths of Sheol, Who didst drive away from men the King who magnified himself, and didst make his portion to be with the beasts of the desert for seven years, and didst make him to remain there until the human form which he had was changed and until he understood

that Thou art GOD in truth, Who didst give breath to the viper (dragons?) which thou didst blot out in the desert, [Fol. 174*b*, 3] Who didst subdue the sea, my Lord and my God, Who hast gathered together, all creatures of breath, and hast not permitted them to be scattered, because Thou dost think of everything, and unto Thee belongeth glory, and praise, and power for ever and ever! Amen."

And when GEORGE had finished his prayer, and had said "Amen," straightway there went forth from the dust [from the coffers] five men, and nine women and three children who rose from the dead. And when King DADIANUS and the Seventy Kings who were with him saw that GEORGE had performed a miracle, he cried out to one of those who had risen from the dead, and said unto him, "What is thy name?" And he that had been dead said unto him, "My name is JOVINUS." And the King said unto him, "How many years is it since thou didst die?" And he that had been dead said unto him, "Three hundred years, a little more or a little less." And the King said unto him, "Had CHRIST appeared in those days?" And JOVINUS, the man who had been dead, said unto him, "I certainly never heard of CHRIST, but in those days we worshipped APOLLO. [When I died] they took me to a place where there was a river of fire, and we remained therein suffering torture until the present day. And on the Christian Sabbath we enjoyed a respite, and we found (*i.e.* suffered) no torture, for it did not continue on the Christian Sabbath." And he turned to St. GEORGE the martyr and said unto GEORGE, "O beloved one of GOD," let me not return [to my suffering], for I have suffered torture every day until the present time, I and those who are with me.

And now, inasmuch as thy prayer is mighty [Fol. 175*a*, 1] raise me up from the depths of SHEOL. Guide thou our souls, and have compassion upon us, and give us the seal of CHRIST so that we may not go back into that Jahannam (*i.e.* hell)." And St. GEORGE, seeing that there were among them some who believed, straightway had compassion upon them. And he smote the earth with his foot, and opened the Garden (*i.e.* Paradise), and made them to enter therein in the Name of the Father, and the Son, and the Holy Ghost, and he said unto them, "Depart ye now in peace, for no second judgment shall find you."

And straightway King DADIANUS said, "Have ye not been told always that this man [GEORGE] was a magician? He hath made devils to stand up before us and hath said unto us, 'I have raised up the dead'; now will I bring disgrace upon the reputation of the GALILEANS." And King DADIANUS said, "Go ye through the city, and seek out a poor woman who is a widow, and bring her hither; let her be such that eye hath never seen her like [for poverty]." And they took St. GEORGE into the house of the widow. And when he had entered in he said unto her, "O woman, give me bread, if thou hast any, for I am an hungered." And the widow said unto him, "I have no bread in my house." And St. GEORGE said unto her, "Whom dost thou worship that thou hast no bread in thy house?" And she said unto him, "I worship APOLLO." And St. GEORGE said unto her, "Then it is because of him that thou hast no bread in thy house." And straightway the widow pondered in her mind, and she said, "I will go out to my neighbours, and I will beg from a certain stranger who hath come to visit me." And straightway the woman went

out of the house and departed. And St. GEORGE went into the house and sat down upon a [Fol. 175*a*, 2] pillar which was in the house. And that pillar, which was of wood, put forth roots from the base thereof, and branches sprang from it, and they grew up above the roof to a height of fifteen cubits. And behold the angel of GOD came down and brought food to the saint, and he ate and became strong, and enjoyed rest through his converse with his Lord.

And the woman returned forthwith to the house, and she saw that the pillar of her house had put forth roots from the base thereof into the earth. And when she looked upon the well-filled table she was stupefied, and she fell down upon the ground at the feet of GEORGE, for she had left the house empty. And she said, "The GOD of the Christians in the form of a man hath come to me"; and she bowed herself down to the ground at the feet of St. GEORGE. And the Saint laid hold upon her hand, and lifted her up, saying, "Rise up, O woman; I am not GOD, but I am a servant of GOD." And the woman said, "O my lord, if I have found grace before thee, let thine handmaiden speak before thee and whisper in thine ear"; and he said unto her, "Speak thou." And the woman said unto him, "Behold, my son is dumb and blind. If through prayer of thine he were to be healed, O my lord, I would believe in thy GOD." And the holy martyr said unto her, "Bring him hither to me"; and the woman set that child by St. GEORGE. And the saint grasped the hand of the boy, and he said unto him, "Our Lord JESUS CHRIST hath healed thee"; and he breathed on his face, and straightway he was healed and he was able to see. And the woman said, "I believe that the GOD of heaven in Whom I

believe is in him." [Fol. 175*a*, 3] And the woman became afraid and did not dare to hold converse further with the martyr, for she looked upon his face and saw that it was like unto the face of an angel of GOD by reason of the light thereon.

Then King DADIANUS rose up from the place where he was sitting with the King MAGNANṬĔYÔS, and all the Kings who were with him, and they examined the tree which had grown up above the roof, and they measured it, and [the height thereof] was fifteen cubits. And they held their peace, and they marvelled at the great miracle which had been wrought. And they made enquiries and said, "Who liveth in this house?" and they told him, "St. GEORGE liveth here," And DADIANUS said unto them, "Do ye not see what he hath done? Hath he not suffered sorrow? We will pass judgment upon him, and in this manner joy shall come to him." And King DADIANUS was furiously angry, and he commanded his men to take GEORGE to the house of the King, and to beat him with staves made of the dried wood of that tree until his flesh was torn into shreds; and they did so. And then DADIANUS gave the further command that they were to hang him up upon a post and to scrape his body until the members which were therein became visible. And he commanded them to bring blazing torches and to place them round his loins until he fainted and his soul went forth. And when King DADIANUS saw that his soul had departed he rejoiced, and he said unto his soldiers, "Take up the bones of GEORGE on a board (?), and carry them up on a high mountain, the name of which was, 'Yedrâs,' so that the birds of heaven may devour them there." And the soldiers took them and carried them up to the

mountain, the name of which was "Yedrâs," and they cast them down there, and they left GEORGE there and returned [Fol. 175*b*, 1] to the Kings.

And GOD went down from heaven and said unto GEORGE there, "Stand up, O GEORGE, who art My chosen servant [and] warrior! Rise up from thy slumber"; and He took him by his hand, and GEORGE rose up quickly. Thus did St. GEORGE rise from the dead. And our Lord, the Raiser of the dead, went up into heaven [with great glory]. And straightway St. GEORGE ran after the soldiers, and he said unto them, "Wait ye for me, for, behold I am coming to go with you to the King." And when the soldiers, who had themselves taken his bones up the mountain, saw him, and having seen that he had risen from the dead, they were stupefied with wonder. And they questioned him and said unto him, "Whence hast thou come?" Art thou not he whom we did burn in the fire, and whose bones we have just carried up the mountain on a board?" And St. GEORGE laughed and said unto them, "I am he whom ye did cast out upon the mountain, but my Lord hath raised me up from the dead." And straightway the soldiers were smitten with amazement, and they fell down setting their faces on the ground, and they cried out saying, "O GEORGE, thou holy man of GOD, have compassion upon us, and give us the seal of CHRIST." And when St. GEORGE saw that they believed with their whole hearts, he baptized them in the Name of the Father, and the Son, and the Holy Ghost, in [the Name of] the Trinity. And their hearts were steadfast, and straightway he went with them to the Kings, and they drew nigh to the tribune, and they all cried out together, saying, "We are Christians, Christians."

And when the King saw this, he was exceedingly angry, and he commanded the soldiers to suspend GOLḲÔN head downwards, [Fol. 175*b*, 2] and to slay SÂDÎS and MÎSYÂDÎS, [who were] chiefs of the people, with the sword. Now, he had GOLḲÔN taken down from the post and had him eaten by wild beasts. Thus they finished their martyrdom nobly and entered into the Garden (*i.e.* Paradise), and they went in in peace. And GEORGE the martyr, the holy man of GOD, DADIANUS made to dwell in the prison-house until he could make up his mind by what method he would kill him.

And on the following morning, King DADIANUS took his seat on the tribune, and had the saint and martyr brought out to him. And King DADIANUS cried out to St. GEORGE and said unto him, "I swear unto thee by my god the sun, and by the Kings, that if thou wilt hearken to my voice, and to the voice of the Kings, I will give thee, O GEORGE, much gold, and that thou shalt become a rich man. Come now of thine own free will, and draw nigh and offer up sacrifice to APOLLO, the great god. And after I am dead thou shalt have honour paid to thee, and thou shalt sit upon my throne, and thou shalt be crowned with the crown and shalt inherit my honourable rank." And St. GEORGE said unto him, "Thou speakest fair now, but why didst thou not speak unto me in this wise before, and so make me to believe [in thee]? Dost thou not know, O King, that we who are of the race of Christians do not die speedily? And especially is this true in respect of myself. I have been tortured a multitude of times. Thrice have I been hacked to pieces, and thrice have I been flogged before thee, and I never heard any speech of this kind

from thee. When shall I be avenged for all which thou hast done unto me?" Then King DADIANUS said [unto him], "Forgive me this transgression of mine, for [to show] compassion is an ordinance of thy Father." And St. GEORGE said [unto him], "Behold, make thou me certain of this [Fol. 175*b*, 3] so that I may sacrifice to thy gods." And King DADIANUS said, "Far be it from me not to do this thing, Why dost thou speak thus? The words which I hear from thee are cruel, O my son. That I tortured thee in the times that are past forgive me; this [I ask] especially. Come now, go and enter into the inner part of my palace where liveth Queen (Princess?) ALEXANDRIA (*sic*), and I with her." And King DADIANUS rose up and ran to kiss GEORGE's head. Now St. GEORGE was unwilling to receive his kiss (or, embrace), and he said, "We GALILEANS are not in the habit of letting our heads be kissed by you, ye being pagans, unless we have first offered sacrifice to your gods."

Then King DADIANUS commanded his soldiers to bring St. GEORGE into the inner chambers of his palace. And whilst he was going in through the royal gate of the palace St. GEORGE recited a psalm, and he said, "Who is a great god like unto our GOD? Thou alone art the Great GOD Who dost perform wonders." And he recited another scripture and said, "Why do the people band themselves together, and why, moreover, do the people talk vanity? The Kings of the earth have risen up, and the lords have gathered together with them, against GOD and against His CHRIST (*i.e.* Anointed One)." And having finished his singing of the psalm, he prayed and said, "Amen." And the Queen (?) heard his questions, and said, "What is the meaning of the words which he hath

uttered, 'Why do the peoples band themselves together, and the peoples talk vanity?' And who is this CHRIST? As for CHRIST, let Him show compassion upon me until He hath benefited me. [Fol. 176*b*, 1] For thy word giveth me pleasure, and the utterance (or, revelation) of thy mouth, and thy word stirreth up my heart."

Then straightway St. GEORGE opened his mouth and said unto the Queen, "Hearken thou to the prophet and how he declared what took place when GOD created the heavens and the earth. And He took some dust of the ground, and lifting it up in His hands, fashioned man in order that before everything else he should serve GOD. It was for man's sake that He spread out the heavens, and made the sun to shine, and made the moon to run her course; and made the clouds to pour out their dew over the earth, and made the stars to revolve. And how great is this which I am going to say unto thee, O Queen! Moreover, it was for the sake of man that the Son of GOD became a man, and He came down to help the world, and to gather together those that were scattered."

And straightway the Queen said unto him, "My lord, in what way did GOD come down from heaven?" And St. GEORGE said unto her, "I will tell thee; hearken thou unto me, O my daughter." And St. GEORGE said unto her, "The devils ruled in all the world, and they treated CHRIST with contempt." And the Queen said unto him, "O GEORGE, my lord, are the gods then devils?" And St. GEORGE said unto her, "Yes, they are devils. Dost thou not know that with them are the things that can neither breathe nor walk?" And the Queen said unto him,

"How then can these words heal me? Tell me now how CHRIST became a man." And St. GEORGE said unto her, "Hearken unto DAVID the prophet who spake and said, 'He Who dwelleth above [Fol. 176*a*, 2] the Cherubim appeared. Rise up, O our strength and come and deliver us: and even thus did the Holy Spirit speak. And MOSES spake thus: 'He shall come down like rain in the fields,' which passage referreth to the HOLY MARY. Hearken thou also to HABAKKUK the prophet, who saith, 'Lord, I have heard the report of Thee, and I was afraid: I looked upon Thy work and I marvelled.'" And the Queen said unto him, "My lord, what was it that HABAKKUK heard and was afraid? And what was it that he saw and marvelled?" And St. GEORGE said, "The prophet spake a hard thing, He saw our Lord CHRIST coming, and he was afraid. And he saw Him in the world and walking about therein, and he wondered."

And the Queen said unto the martyr, "My lord, I believe. Fair is everything that thou sayest, and thy speech giveth me pleasure, I entreat thee, O my lord, for thy faith is great, and I am dwelling in darkness, being ignorant of the Law. Pray thou on my behalf that there may be removed from me the error of idols, for we women are too feeble to do the things that are good:" and straightway she wept. And St. GEORGE said unto her, "O woman, now I rejoice, for I have seen that thy faith is strong, and I will stablish (?) thy weeping"; and he turned round and hid (?) in his apparel tears from her eyes. And St. GEORGE said unto the Queen, "Know thou that there is not in thee feebleness [which preventeth thee] from doing what is good. Moreover, thou shalt thyself be thy guide,

without me who hath been hung on the wood and slain, and there is none who shall punish thee." And the Queen said unto him, " I believe [Fol. 176*a*, 3] wholly. But, O my lord; I am afraid of the King, for he is an evil man, and there is no mercy in his face, and he is an eater of the flesh of men. Woe be unto me that I have been obliged to consort with him! And I confide this as secret thing to thee, O my lord. And now permit me to sleep for a little in the hall of thy (*sic*) lord until I follow thee "; and he permitted her to sleep. And the holy man bowed down on his knees and prayed until the land lightened (*i.e.* the dawn came).

And the King commanded his servants to summon the holy man that he might take him into the house of APOLLO in order to offer up sacrifice. And St. GEORGE said unto him, " Hearken unto my voice, O King. First of all let an assembly be convened to make simple this matter, and it will be made the clearer if it be set before many kings and much people. Do you all sit in the market-place, and I and your priests and the soldiers will go there, and then let them carry me into the house of APOLLO that I may offer up sacrifice to them. And before the assembly be gathered together, let a herald go round about through the city, and proclaim with a loud voice, saying, ' Gather together, O all ye peoples, and ye councillors of the Christians, so that ye may see [GEORGE] offering sacrifice to the gods.' " And as soon as the widow whose son GEORGE had healed heard of this, and also the voice of the herald, she was terrified and greatly afraid, and she uncovered (literally, opened) her head and rent her garments, and carrying her child in her arms she cried out among the people and said,

"O Father GEORGE, who didst raise the dead to life, and didst heal the blind, and didst make the wooden pillar of my house to put forth branches and leaves, and didst perform many miracles, O my lord, why [Fol. 176*b*, 1] wilt thou go into the house of APOLLO?" Then straightway St. GEORGE smiled and said unto her, "Set down thy child from thine arms upon the ground." And St. GEORGE cried out to the child, and said unto him, "Come, in the Name of JESUS CHRIST Who hath made light the darkness which covered thee, rise up and stand upon thy feet!" And the holy man said, "Come, thou shalt serve me by speech (?) before APOLLO." And straightway the child stood up, and ran to the place where the martyr was, and he kissed the feet of the Saint, for he had been born lame.

And St. GEORGE said unto him, "Unto thee I speak, O child, saying, Get thee out and go into the house of APOLLO, and say unto him, Get thee out and come, for GEORGE, the servant of GOD, calleth thee." Then straightway the unclean spirit which dwelt in the image of APOLLO was terrified and went forth, and the child seized him and hurried along the unclean spirit and the statue. And straightway he (*i.e.* the evil spirit) cried out, saying, "O JESUS, the Nazarene, I will restore unto thee all thy servants. Thy tree became an enemy unto me, and now thou hast sent thy servant against me, O GEORGE." And straightway this APOLLO, who was in the form of a statue, came forth, and the child held him and set him before the martyr. And St. GEORGE said unto him, "Art thou the god of the pagans (ARAMÎ) who dost speak from the inside of this statue?" And the unclean spirit, whose name was APOLLO and who dwelt inside

the statue, said unto him, "Didst thou not know me in times of old, O GEORGE?" And again this evil spirit said unto St. GEORGE, "Give thou me permission for a short space, and I will describe unto thee somewhat of my work in times of old, [Fol. 176*b*, 2] when I lived in a state of prosperity, whereas now I live like a lizard." And St. GEORGE said unto him, "Speak, and I will hearken unto thee."

Then that SATAN began to speak, and he called to remembrance the day of his tribulation, and how GOD made the heavens, and stablished the earth, and planted a garden therein, and how He turned towards the East and took thought and said, "Let us make man in our form and likeness." And how straightway He went down into the garden, and fashioned man, and how He took the dust of the earth in His hands, and how having finished the work He went up and said unto His angels, "Go ye and do homage to that which My hands have made." And straightway MICHAEL rose up and did homage [to man] according to the command. "And I was there, and I transgressed the command of the righteous GOVERNOR, and I said unto Him, How can I do homage to him seeing that I preceded him in his creation, and I hid myself in the region below the SERAPHIM so that I might not do homage to him that was inferior to me, and I refused to do this. And GOD was wroth with me, and He drove me forth from my state of glory, and He made me to come down like rain among the rocks. And I became inferior to my brethren, and He placed me on the edge of heaven. And as for my work—I ascend to the third heaven, and I afflict him that cometh out with a command from GOD concerning man. And I make haste and go down before them, and I seize upon them, and I

corrupt them, and I disturb them, and I scatter abroad many peoples. And I go and I stand up in the house of GOD, and I lead astray those who are standing there. And when priests are standing there [Fol. 176*b*, 3] I draw them towards me and take them captive, and if the priest doth not release them quickly I drag down their hearts towards another god."

And St. GEORGE said unto him, "Thou art accursed, both in thy disposition and thy person, for by the wish of thy heart (*i.e.* of thine own free-will) thou dost trangress (or, sin), and thou desirest to corrupt the souls of the Christians." Then the evil spirit which dwelt in the image which was called APOLLO said, "I swear unto thee by the Seven Firmaments of the heavens, and by the Ten . . . and by the Law of the Sun and by the approach of the Moon, that if I had had in times of old, power over thy soul, I would most certainly have destroyed thee." And St. GEORGE said, "Art thou not accursed? But thou hast failed in respect of [obtaining power], over me; from this moment, however, thou shalt receive thy punishment." And St. GEORGE smote the ground with his foot, and GEHENNA opened, and he commanded [the devils] to take APOLLO down into the lowest depth thereof and to crush him with the wheel there until the Great Day. And when St. GEORGE saw that this was done he rejoiced, and he set a seal on that place.

And straightway St. GEORGE ran and went into the house of the gods of the [Seventy Kings], and he said unto them, "Get ye gone, betake yourselves to flight, O all ye filthy gods, for I have come against you [bearing] great evil." And straightway the

priests saw that their gods were destroyed in the place where they had been wont to offer up sacrifices from of old, and they found the altars empty; and a certain intermediary said unto the holy man, "At least spare for us the house of our gods." And forthwith the people became wroth, and they went and reviled St. GEORGE, and they dragged him to the place where the Kings were, and they set him before DADIANUS and related to the King everything which he had done against their gods, and more especially [Fol. 177*a*, 1] that which he had done against the greatest of their gods who was called APOLLO. And King DADIANUS said unto the martyr, "O son of destruction, thou hast trodden me under [thy] feet! Hast thou not finished offering up sacrifices to our gods? Sacrifice thou shouldst have offered to them at all times, and thou shouldst have presented unto them galbanum and myrrh, and yet thou hast acted towards them in this manner! Dost thou not know that thy blood is fastened firmly on my hand?" And St. GEORGE said [unto him], "I have offered sacrifice to those [beings] that were put before me as gods, and if thou dost not believe me, send [men] to the house of the gods and let them bring APOLLO before thee, and I will sacrifice to them (*sic*) before thee." And King DADIANUS said unto him, "Thou art making a laughing stock of me, for have I not heard what manner of work thine was from my priests, and how thou hast destroyed our gods and our priests, and hast made them to go down to the uttermost depths of GEHENNA, and now thou dost wish to make me to follow them?" And St. GEORGE said unto him, "Dost thou despair of seeing thy gods again? Cursed is that person who is unable to give help on

that great and terrible day when GOD shall come to make new the heavens and the earth; tell me, O King, what APOLLO will be able to do on that day?"

And when DADIANUS heard this answer he was wroth, and he and also the [other] Kings rent their royal apparel. And he went up into the inner apartments of the palace to the place where Queen ALEXANDRA lived, and by the aspect of [her] visage she made him to understand that she considered him to be a servant.[1] And King DADIANUS said unto her, "I am tired of this people [Fol. 177*a*, 2] the GALILEANS, and especially of this crafty impostor GEORGE; hast thou heard about [his deeds]?" . . . And as soon as the Queen heard DADIANUS she stood up before him, and she said unto him, "What dost thou say, O thou blasphemer and eater of the flesh of men? Have I not told thee, O fool, that thou must not err in respect of the GOD of the Christians, for their GOD is great, and He will put an end to thy mightiness? And, moreover, through thy torturing of the man of GOD thou wilt never be able to make thyself his master. Canst thou not perceive his goodness wherein thou dost not believe?" And King DADIANUS said unto Queen ALEXANDRA, "What can possibly have happened to thee? Have the enchantments of the Christians attacked thee?"

And straightway King DADIANUS seized the hand of Queen ALEXANDRA with great force, and he dragged her along, inflicting pain upon her, and he took her out to the tribune, whereon were seated all the Seventy Kings, and he related to them everything which she had said unto him. And he said unto them, "Behold now this woman which I am about

[1] Translation doubtful.

to punish." And the Kings were greatly troubled, and they were furiously angry with her, and they commanded that men should hang her up upon a tree by her hair, and scrape the flesh of her body; [and they did so]. And although she was suffering excruciating agony she never uttered a word [of complaint], but she lifted up her eyes to heaven. And the Queen said unto St. GEORGE, "My lord, pray for me, for I am suffering sore pain." And St. GEORGE the martyr said unto the Queen, "Be thou patient, O ALEXANDRA, and thou shalt receive thy crowns from our Lord JESUS CHRIST." And King DADIANUS commanded [his soldiers] to take her down from the tree, and to bring a huge rock of stone, [and they did so,] and they laid the stone upon her breasts. Now it was only with the greatest difficulty that four men could lift that stone off the ground; nevertheless the Queen [Fol. 177*a*, 3] bore this pain with fortitude. And she looked at the martyr, and said unto him, "O my lord, what shall I do? For behold, I have never received baptism, and behold, I am about to die. Shall my hope, whereto thou has guided me, be destroyed? [If so,] how will the doors of the kingdom of heaven be opened unto me, and the gates of the Garden (*i.e.* Paradise)?" And St. GEORGE answered and said unto her, "Go thou on thy way rejoicing. Behold, thou hast found baptism inasmuch as thou art being baptized in thine own blood."

And King DADIANUS, who was seated there, wrote the decree that she should die. And as the soldiers were fulfilling the decree that she should be put to death, she said unto the men who had hold upon her, "O soldiers, set me free for a little space that I may turn round." And she turned round and looked at

the chambers of her palace, and she cried out and said, "O my Lord JESUS CHRIST, behold I have left my palace open, and O JESUS CHRIST I beseech Thee not to shut against me the gates of Thy Garden (*i.e.* Paradise), but to throw them wide open to me." Then the soldiers took the holy woman ALEXANDRA outside the city, and there she consummated her martyrdom, and entered the Garden, at the same time making intercession for sinners.

And King DADIANUS called GEORGE and said unto him, "Behold, thou hast destroyed the Queen and removed her from us, and here and now it is our duty to remove thee in like manner." And one of the Kings whose name was MAGNANṬĔYÔS said unto him, "Make death his portion," And King DADIANUS sat down and wrote an edict, saying, "GEORGE, the enemy of the [Seventy] Kings, hath refused to worship the gods; we therefore command that [the soldiers] do make him suffer the death penalty by the sword. And, moreover, know ye this, O all ye peoples, [Fol. 177*b*, 1] that I DADIANUS am innocent of his blood." And he took water and washed his hands, and MAGNANṬĔYÔS, and ṬARAḲLÎNÔS, and King TĔWÔNÔS, and the King of EGYPT, and the Kings who were with them did likewise (?). And St. GEORGE, having received sentence of death, made haste to go to the stadium. And straightway he departed from the palace of the King, and he came to the iron gate through which men go into the city; and he put one foot outside and one inside. And he said unto the soldiers who had hold of him, "My brethren, wait a little for me. Behold, these Kings have been torturing me for seven years; be patient with me that I may make a prayer on their behalf." And he lifted up his eyes to heaven,

and prayed, and said, "O my Lord and my God, who didst send fire to Elijah the prophet, and it devoured the captains of the two companies of fifty soldiers, let that same fire come down and swallow up the three (?) Kings, and let not one of them remain [alive]." And at that very moment fire came down from God and burned up the Seventy Kings, and very many of the pagan people to the number of fifty thousand.

And when St. George had arrived at the place where the sentence of death was to be carried out upon him, he said unto those who had hold of him, "Wait for me a short space of time, for behold, I have suffered torture for seven years for the sake of the kingdom of God, and let me offer up a prayer on behalf of the generations of men which shall come. For, yea, verily, I see such a multitude of peoples and nations that my body shall not suffice for the whole world." Then he looked towards heaven, and said, "O Lord God, who didst break in pieces the image of gold, [Fol. 177*b*, 2] and didst send forth King [Nebuchadnezzar] as a wanderer from among men, and didst drive him out [from his kingdom], and didst make his portion to be with the beasts of the field until seven years had passed over him and until he knew Thy Name, O Righteous Governor, the God of heaven, and earth, and Maker of everything which is visible, look down upon me and upon my lowly estate, and grant me my petition, for many shall wait to receive [portions of] my body, and my body will not suffice for the whole world. Grant Thou, O Lord, grace to my name so that no trouble of any sort or kind shall disturb and no dangerous wound come upon all those who shall commemorate

the day of my strife. But pardon Thou their sins, and remember that they are but flesh and blood, and understand their ways. And as for those who would lead them into error and away from Thee, do Thou crush into an evil state beneath their feet; and reckon not Thou against them the sins of those who shall transgress in respect of the Book of the Strife of me, Thy servant GEORGE."

And when GEORGE had finished his prayer, GOD came down to him in a cloud, and He said unto him, "Come, O My beloved servant, and ascend with the blessing of thy GOD to thine incorruptible crowns [and enter] into the life which is for ever. I swear unto thee by Myself that each and every man who shall acquire any portion of thy body or thine apparel shall be saved, for he is flesh and blood. And every man who dwelleth on the earth, and shall be in tribulation, whether in the desert, or in the field, or in the abyss, or in the sea, or in want, or in sore affliction of heart, or [under the influence of] an evil dream, if he maketh mention of the Father, and the Son, [Fol. 177*b*, 3] and the Holy Spirit, and St. GEORGE, and they all pray to St. GEORGE with all their hearts not to forget them, I will deliver them from all the sorrow of their hearts, and I will deliver those who commemorate thee upon earth, and if they come to me I will hearken unto them." It was in this wise that GOD made a covenant with St. GEORGE, and sware an oath unto him. And straightway this comforted him, and St. GEORGE rejoiced because of the word of GOD which came down to him. And then GOD went up into heaven.

And St. GEORGE said unto the soldier, "My son, perform thy mission"; and the soldier cut off his

head with the sword, and blood and milk went forth from his neck. And at that moment a great earthquake took place, and there were thunders and lightnings, and so vast a quantity of water descended from the heaven, that it swept away the soldiers who had carried out the death-sentence upon him. And great fear and great understanding came into the world that day, and the peoples saw these things, and turned to God and believed. Thus St. GEORGE consummated his martyrdom through our Lord JESUS and through the goodness of GOD, and entered in peace into his rest. May the blessing of his prayer be with the soul of his beloved one, our King 'ĪYÂSÛ, and his son our King 'ĪYÔ'ÂS, and with their mother our Queen WALATTA GÎYÔRGÎS, and with his handmaiden WALATTA SHELÂSÊ for ever and ever. Amen.

[Fol. 178*a*, 3] PERESEḲLÔS (PASICRATES) saith: "I was the servant of St. GEORGE, and I followed my lord. I saw with my own eyes the manner in which the Seventy Kings tried him. I composed this commemorative narrative about him. He Who judgeth the living and the dead knoweth that I have added nothing and omitted nothing as to what was actually done. He was punished with death even as I have shown, and in like manner [suffered] all those who received crowns at the strife of St. GEORGE; now the number of the men was three thousand, seven hundred and nine. And ALEXANDRA the Queen made intercession for sinners with Him to Whom belongeth praise and might, and the Holy Spirit for ever and ever. Amen. And whilst we were travelling in the country of CONSTANTINUS to a place the name of which is KUESTÎNÔS MARSÂ (*i.e.* the Port), this book was finished, and I transcribed it

whilst we were travelling. And it came to pass that the Lord gave rest to St. GEORGE, the servant of JESUS CHRIST, in this [place] and the name of the month wherein he was crowned was "'APURÛLYÛ" (APRIL), whereof the translation is "MÎYÂZYÂ," on the twenty-third day, the day being 'ÂREB (*i.e.* Friday), at the seventh hour. May the greatness of his prayer be with all of us who are the children of baptism, for ever and ever. Amen.

TRANSLATIONS

II

THE ENCOMIUM ON ST. GEORGE AND A DESCRIPTION OF HIS TWELVE MIRACLES

WRITTEN BY THEODOSIUS, ARCHBISHOP OF JERUSALEM

THE ENCOMIUM ON ST. GEORGE OF LYDDA BY BISHOP THEODOSIUS

(Brit. Mus. MS. Orient. No. 691, foll. 51*a*, col. 1–54*a*, col. 1.)

[Fol. 51*a*, 1] In the Name of the Father and the Son and the Holy Ghost, One God.

[Here] we begin to write the mighty deeds and miracles which our Lord performed through His martyr St. George after he had consummated his martyrdom. And they brought his body to Lydda, his city, and they built his church, and they laid his body therein, and they consecrated it on the seventh day of the month Ḥadar. Saint Abbâ Têdrôs (Theodore) consecrated the church, and in it took place the mighty works and miracles which our Lord made manifest through this holy martyr. And the holy bishop pronounced this Encomium on the day whereon this holy martyr was commemorated, that is to say, on the twenty-third day of the month Mîyâzyâ, before the Christian folk who were gathered together from every place and district in the holy church of the great martyr [Fol. 51*a*, 2] George, who was worthy of the grace which God showeth to His saints.

In the Peace of God Amen

I will open my mouth in a parable, and I will declare the things which have been hidden from olden

time, the which we have heard and seen, and which our fathers have told us. As the Holy Ghost spake by the mouth of the chosen man DAVID, the king of righteousness, even so will I reveal the glory of the marvellous work which was made manifest by St. GEORGE, the brave fighter and martyr of our LORD CHRIST. And I will tell concerning what happened to him in the country of SYRIÂ, wherein the martyr lived, at the hands of the infidel King DADIANUS, who formerly ruled over GALILEE and was exceedingly cruel. And when he cut off the head of St. GEORGE, the martyr of [Fol. 51*b*, 1] our Lord CHRIST, his head fell upon the ground [and lay there] from the ninth [hour] until sunset. And SHEḲRÂṬES (PASICRATES), who lived with St. GEORGE, was sitting down weeping and he ministered unto him. And behold, two of the servants of St. GEORGE came to the city seeking for news of their lord and wishing to know what had become of him. And PASICRATES told them that he had been slain that day. And they rent their garments, and wept, and they never ceased to search for the place where his body was until they found it; and the two servants and PASICRATES seated themselves by the side of it and wept, and they continued to grieve and make lamentation. Then they rose up and they took his head and laid it upon his holy body, and it joined itself thereto as if [Fol. 51*b*, 2] it had never been cut off. And they went back and took a cloth which one of them had, and they wrapped him therein, and they found a new tomb outside the city at a place near them, and they laid the body of the saint in it; and they sat down by the door until the morning.

And when the daylight came they went into the

city and bought some incense and fine linen, and they took them [to the tomb] and wrapped up his holy body, and as they were doing this they saw that his head was joined to the body as if it had never been cut off, and as it had been when he was alive, and that there was no mark whatsoever of the sword [upon his neck]. And the servants of GEORGE marvelled, and they believed with all their hearts that GOD had received him unto Himself, and also that everything which our Lord JESUS CHRIST, our Redeemer, [Fol. 52*a*, 1] had said when He was in the world was true. And they sprinkled the body of GEORGE with sweet spices, and wrapped him up for burial according to [the custom of] their country, and they laid him in the tomb, which they walled up strongly, and they commanded PASICRATES to keep guard over it. And the two servants of GEORGE came back into the city so that they might do some work, with the wages for which they might pay their fare in a ship which would carry them to their own country.

Now when two months had passed GOD sent unto those servants of GEORGE a Voice. And the servants of the saint entered into negotiations with a certain merchant, and they made an agreement with him about the fare they must pay so that they might take the body of the saint with them; and by the might of GOD and with His help they arrived at JOPPA quickly. And when the masters of the ship and the merchant knew [Fol. 52*a*, 2] that the body was that of St. GEORGE, the martyr of JESUS CHRIST, from the city of LYDDA, and the servants of GEORGE told them that he had gone to the land of PERSIA, they marvelled greatly and they said, "How did he become a martyr?"

And they all rose up quickly and bowed themselves down to the ground before the body, and they glorified God, for they were Christians and they would not take the passage money of the ship from the servants of George; on the contrary, they gave them a large gift from their own possessions, and they glorified God and gave thanks to Him because they had brought into their country the body of St. George.

And a certain man of the natives of Joppa who knew St. George [Fol. 52*b*, 1] exceedingly well, made haste and brought means for carrying the body, and he took it to his house, and when they came to his dwelling they found his mother and his sister. And his report was heard, that the body of St. George had arrived in his dwelling, and it was his seventh year since he had been missing from among them. Now the people of the city were Christians, and they marvelled how he had obtained the body, and then they glorified God and gave thanks to Him because they had obtained this great and gracious gift. Then Pasicrates, the servant of George, and another man whose name was Lôlîs, and his companion Hêrpûs, told the men of the city of Lydda everything that had happened to their lord, and they all marvelled [Fol. 52*b*, 2] thereat. And they laid the body of the saint in a chest in his house until the Sabbath, and they came and bowed down to the ground before it.

And one day when all the people were gathered together in the church, they read to them [the story of] the strife of the martyr, and they marvelled at what had happened to him, and they gave thanks unto our Lord Jesus Christ for the gracious deeds which He did for His saints. And there was living in the

city a certain holy man whose name was ANDREW, and who was a kinsman of St. GEORGE. And when he heard [the story of] his strife, he believed what was said therein, [how the Lord had said to St. George], "I am the Lord thy GOD. No evil thing shall draw nigh unto any man who believeth in thy suffering, [though] I know that they are [but] flesh and blood. [Fol. 53*a*, 1] If there be any man who hath fallen under tribulation, whether on the road, or whether through the terrible tribune of the governor, or whether he is in deep waters, or on the sea, or in the mountains, or in the ravine, or in any affliction whatsoever, if they make mention of GEORGE at that time, I will deliver him from all tribulation and from every evil thing which may attack him. And in respect of every man who shall write down [the story of] the strife of his martyrdom, and they shall stand with it before Me, I, and my Father, and Holy Spirit will remove the judgment which should come upon him for My Name's sake. And I will write their names in the Book of Life. And whosoever bringeth a gift or giveth alms in thy name in his prosperity or in [his] adversity (?), I will number him with My saints and I will never allow him quickly to suffer want in this world, [Fol. 53*a*, 2] and he shall never see (*i.e.* experience) condemnation in the Judgment. I am GOD, that which I tell thee I will perform. Whosoever buildeth a church in My name I will bring into My everlasting kingdom, to the habitation of all the saints. And miracles shall be made manifest in the place where they lay thy body. And I will make all peoples to come to thy church and they shall bow at thy feet and over thy holy body, and they shall bring to thee gifts from the rising of the sun to the going down of the same.

And as for those of the crucifying JEWS, and the SAMARITANS, and the PERSIANS, and the children of ESAU, and the dwellers in the wastes who shall come to thee, they shall come to thee seeking for the salvation of their souls and they shall be healed."

And when [Fol. 53*b*, 1] ANDREW, the believing man, the man who was in very truth a lover of GOD, heard of the honour which GOD had given to St. GEORGE, he rejoiced with an exceedingly great joy, even as did JACOB–ISRAEL–GOD did when he saw the face of his son JOSEPH who was ruling over EGYPT. And ANDREW went and wrote down the story of the strife and martyrdom of St. GEORGE and placed it in his house, and said, "I will place the blessing of my brother in my house, and it shall be grace and blessing for me."

"O my brethren, though we have found sorrow and pain of heart because our brother was slain with the sword, let us at this moment rejoice with great joy because he hath in truth found great honour in the heavens with our Lord JESUS CHRIST. And let us make supplication to him [Fol. 53*b*, 2] to make entreaty on our behalf that He may have mercy upon us and may forgive us our sins at His awful judgment, and not permit us to suffer with this generation. And now, O my brethren, hearken ye unto me in suchwise that ye will help me, and let us build a church for him, and lay his body therein, and we shall thus obtain his blessing for our city for ever." And all the people answered him joyfully saying, with one voice, "It shall be according to thy word. And whensoever thou wilt begin the work, behold, we will begin with thee, and may the blessing of St. GEORGE be with us, and in our dwellings for ever." And when the bishop

heard these words from the people he rejoiced exceedingly, and he began to build up walls and [to make] a dwelling for [Fol. 54*a*, 1] the blessed St. George. And he said, "His body must not lie in ground which doth not belong to him"; and the men of the city helped him in the work. And they carried the body of the saint to the church of the city until a church should be built for him in the Name of God and St. George. And when they had come to the place where they were to lay the foundations, they marked out the length of the church which they built with the help of our Lord Jesus Christ—to Whom be praise, with His Father, the Compassionate, and the Holy Spirit, for ever and ever. Amen.

THE MIRACLES OF SAINT GEORGE

[Fol. 54*a*, 1] In the Name of the Father, and the Son, and the Holy Ghost, we begin to write the Miracles of George, the Holy and Pure Martyr of our Lord Jesus Christ. May his Prayer be with us! Amen.

The First Miracle

When Andrew had begun to build a church to St. George he lay down to sleep in the night, and he pondered in his mind, saying, "Behold, I have begun to build, and up to the present I have not sought for someone to help me, and I have found no one [to do so]. I do not even know if I shall be able to finish the building, and I do not wish everyone to make a mock

of me and say, This man began to build and was not able to finish." And whilst these thoughts were in his mind he lay down upon his bed, and straightway slumber overpowered him. And behold St. GEORGE appeared unto him in a dream and said unto him, "ANDREW, ANDREW, dost thou know who I am?" And ANDREW answered [Fol. 54*b*] and said unto him, "My lord, I do not know." And again the saint said unto him, "Dost thou not know who I am?" And ANDREW said, "Most certainly I do not." And straightway the saint made himself known to ANDREW in the dream. And he was greatly perturbed, and he rose up and bowed himself down at the feet of the saint, who said unto him, "I thank GOD that I am alive in our Lord JESUS CHRIST, and my body is with you and my soul is in the heavens. And I have now come to thee because I see thee with a double heart (*i.e.* doubtful mind), and thy wife is anxious about the building of the church which thou hast begun to build in my name, and in which thou wouldst lay my body. I have come to thee that I may tell thee [about certain] possessions which my fathers laid up, so that thou mayest take [them] and expend them on my church with a confident mind, and mayest never interrupt [the work] for a moment. And I will make the men of the city help thee. Rise up forthwith and follow me to the place which I will show thee."

And ANDREW rose up and followed him; he being in the form of a man; and St. GEORGE took him to the house wherein ANDREW had formerly laid his body before he placed it in the church, and to the place where the saint had worked a miracle for him. And GEORGE said unto him, "When thou risest in the morning, dig down here to the depth of one cubit, and

take from the place as much as thou wishest for GOD." And when ANDREW awoke from his sleep he woke his wife and told her the dream which he had seen, and they marvelled exceedingly. [Fol. 55*a*] And his wife said unto him, "Rise up now. Let us light a lamp and go to the place which the saint revealed unto thee, and then we shall see whether his indication is true or not. If it be true, then it was St. GEORGE, his very self, who appeared unto thee, and we shall know what he said." And they rose up together. And they lighted their wax torch, and the woman went and took a spade, and they came to that place at midnight. And when they had looked at the ground they found the mark which the saint had indicated with his finger, and they believed with all their hearts; and they bowed low before GOD and before St. GEORGE, and they marvelled. And St. ANDREW rose up and took the spade, and dug in that place. And when he had dug down to the depth of a cubit he found a pot the mouth of which was sealed up, and he dug under it and brought it out alive (*i.e.* intact or unbroken); and he blessed GOD for His grace and the miraculous things which He hath done for His saints. And carrying the pot they came to their house with great joy. And they went into the inner chamber of their house so that no member of their household should gain any knowledge [of the pot]. And ANDREW's wife took the wax torch, and opened [*i.e.* melted the seal] the pot, and [they] found that it was full of gold to the brim; and they were frightened at this, and they glorified GOD and St. GEORGE. And ANDREW took from the pot two handfuls for the work of the building, and [then] he sealed the pot as it had been, and he laid it up in his house.

[Fol. 55*b*] And when the morning came he wished to make a feast in the name of St. GEORGE, for he said in his heart, "It is better for us to make a gift to GOD first of all." And then he made a great feast for the poor people of the city, and for the widows and orphans, and he stood up and ministered unto all of them with great joy.

And on the following day he made a great feast for the chiefs and elders of the city in the name of St. GEORGE, and he sat with them with gladness because GOD had made him to see everything rightly. And after they had eaten he stood up and addressed them, and he said, "My brethren, GOD hath put it into your hearts to help me, all of you, each one according to his ability, so that we may work for this act of grace which GOD hath wrought in our city, and that we, according to our power, may build a church to St. GEORGE." And they all answered and said with one voice, "O our beloved brother, we have told thee before that we will do as much as we are able, and we, GOD helping, will come to thee to-morrow with whatever we can find with us, each one of us, for the [sake of] the Name of GOD and His martyr."

And on the following day, they all, both great and small, brought what GOD had given them, and what they gave that day amounted to two thousand *dînârs* in gold, and ten hundred silver oboli. And ANDREW went over the former [Fol. 56*a*] dimensions, and altered them, and he built the holy church of a size larger than the old house of GOD. And from the beginning to the completion thereof was [a period of] three years. And they took the body of the saint into the church, and they sent and brought the bishop, and the holy church was consecrated on the

seventh day of the month of Ḥadâr.[1] And many miracles were made manifest at that time, and many sick persons were healed, each one of the illness from which he was suffering, and unclean spirits were expelled from many men in the name of St. George and through his intercession.

The Second Miracle

of St. George, the holy martyr of our Lord Jesus Christ; may his prayer be with us! Amen.

And when the bishop had consecrated the holy church in the name of the martyr George, who is the mightiest of all the martyrs of our Lord Christ, he brought in the Offering. Now there were certain men in the church, and they had brought in a man who was [possessed of] an unclean spirit from his childhood, and frequently it threw him down on the ground and made him foam at the mouth, and he came to receive the Offering with the [other] people. And whilst the bishop was reciting the prayer of the Trinity, the devil laid hold of that man and hurled him down on the ground in the middle of the church before the congregation, [Fol. 56*b*] saying, "What hast thou to do with me, George, thou saint of God? Thou hast not the power to drive me forth from this man";

[1] As several Ethiopian months are mentioned in these texts a list of the names of all the months of the year is given; the Era used is that of the Martyrs (borrowed from the Copts).

Maskaram	began	Aug. 29.	Mîyázyâ	began	Mar. 27.
Ṭeḳemt	,,	Sept. 28.	Genbôt	,,	Apr. 26.
Ḥadâr	,,	Oct. 28.	Senê	,,	May 26.
Tâḫshâsh	,,	Nov. 27.	Ḥamlê	,,	June 25.
Ṭer	,,	Dec. 27	Naḥasê	,,	July 25.
Yakâtît	,,	Jan. 26.	Pâguemên = the 5 Epagomenal days.		
Magâbît	,,	Feb. 25.			

and he began to dispute with the saint. Then GEORGE inflicted upon him secretly a severe punishment, and he bound his hands behind him, and without any rope he hauled him up by his back, and the feet of the man were lifted off the ground, and the saint took him to a pillar and hung him up on it at a height of two cubits [from the ground], without anyone holding him [there]. And the miracle was that the man did not see any man like himself. And the congregation glorified the LORD GOD of St. GEORGE and the greatness of the power of the martyr of our Lord CHRIST. And then the saint lowered the man down to the base of the pillar, and he knew nothing (*i.e.* was insensible), and the people who were looking on imagined that he was dead. And after they had embraced, the people crowded round about the man, and they marvelled about him, for he was like one who was dead.

And there was a certain man who was a paralytic from his mother's womb, and as he was unable to walk he sat by the side of the door of the church begging, and he crawled on his hands and feet under the foot of the man so that he might look up to the man who was possessed of a devil, and having looked at him he marvelled. And the man with a devil in him lifted up his hand to the neck of the paralytic and dragged him up to him and [began to] strangle him. And the people laid hold on the feet of the paralytic to save him from the man with a devil in him, and they dragged him away, and his legs gave forth a sound and became straight forthwith, and they freed [Fol. 57*a*] his neck from the clutch of the man with a devil in him. And they said to the paralytic, "Make haste and get thee out," and he rose up and

ran away, and his legs were straight. And the people who knew him went out and ran after him, but they were not able to overtake him. And when the congregation had gone out of the church the bishop commanded [his men] to fetch the two men, and when they had brought them he asked the man with a devil in him, when he was alone, what had befallen him. And he answered and said to the bishop, "O holy Father, in my childhood a devil found me and tortured me, and I never saw him until this day. But when he seizeth me I see a blazing fire before me, and I am afraid, and I tremble, and I fall down on the ground, and I know nothing until the Satan departeth from me, and the people come and lift me up. And on this occasion I became senseless, and then I looked and saw St. GEORGE going forth from the altar. And he grasped my hand and sent strength into me, and this day I saw the Satan with my own eyes; and he was black and his eyes were like blood, and the saint inflicted a severe punishment upon him. And then he swore a mighty oath to the saint that he would never again come back to me. And that saint brought him down and hurled him upon the pavement, and prohibited him [from returning], and he departed, having been put to shame. And as for me, I experienced rest in my body, and I slept soundly and knew nothing until this paralytic came, [Fol. 57*b*] and looked at me. And I opened my eyes and I saw St. GEORGE, and he seized my hand and laid it upon the neck of the paralytic, and commanded me to hold it tightly, and I clasped his neck and dragged him up to me with force. And the saint took hold of his foot (or, leg) and pulled it until I heard the sound of his foot. And the saint also made a sign to me, and I let

go the neck of the paralytic, and he rose up and ran away as the people saw. And St. GEORGE, who was [above] my head, went up, and I watched him until he arrived near heaven." And when the bishop and all the people of the city heard this they marvelled exceedingly, and they glorified GOD and St. GEORGE, saying, "Great is the power of this saint. We know that on the day of the festival of St. GEORGE which hath been celebrated after his death, men, and women, and children are freed from unclean spirits and are healed of divers diseases, in the church of St. GEORGE, by the might of our Lord JESUS CHRIST, to Whom be glory, and His Father, the Merciful, and the Holy Ghost, for ever and ever. Amen."

THE THIRD MIRACLE

of St. GEORGE, the martyr of our Lord JESUS CHRIST. May his prayer be with us! Amen.

And when the bishop and all those who were with him had come into JERUSALEM, they talked about the miracle which St. GEORGE had made manifest to the people. And there was there a certain man [Fol. 58*a*] who was a Jew and a thief. He used to administer drugs to men until they fell into a heavy sleep, and then he would go into their houses and carry off all their possessions. And having heard the miracle related he did not believe it, and he said unto the people, "The Christians are a mad (or, sinful) folk, for they go to this man, who was made out of the dust, and say, 'Heal us of our sickness.'" And the Christians debated with him and were always fighting with him, and his denial of CHRIST became ever stronger and stronger. And a certain man who was a

Christian having heard him was sad and angry, and he rebuked him and said unto him, "GOD will not bear patiently with thee for the sake of His martyr. I believe that the GOD of the saint will take vengeance upon thee." And the Jew said unto him, "Let us lay a wager together for three *dînârs*, and I will go to the church and break into it, and I will carry off his bones and bring them hither without any man knowing me, and then I shall see what GEORGE will do to me." And the Christian answered him angrily, saying, "If thou wilt go to the church and wilt take [his bones] out of it and bring them to JERUSALEM, and thou dost live for a whole month without any sign appearing upon thee, the three *dînârs* shall be thine, and I will turn to thy Law (*i.e.* Religion). And if thou art not able to do this, similarly thou shalt become a Christian." And they made the martyr confirm [the wager].

And the Jewish magician went to the church, and he worked his magic, and the men (*i.e.* watchmen) fell asleep. And the Jew robbed the church and went out whilst the men were still asleep, and no man knew him. And he said [Fol. 58*b*] in his heart, "I will sell what I have stolen for much money, and I will go to the Christian and take the three *dînârs* from him, and I will make him to abandon his Law and his baptism, and then I shall see what this dead man GEORGE will do to me." And whilst he was thinking these things, behold, a strong man of the martyrs of GEORGE met him, and he was girded with belt and tunic like a soldier, and he was holding his spear. And he said unto the Jew, "Show me what thou art carrying," and the Jew was dumb and did not know what to say. And he said to the saint, "My friend, I will hide

nothing from thee. Behold, I have stolen, and God hath brought thee hither. Take thy share and say nothing to anyone about it." And the saint said unto him, "If the matter be thus, come, let us go to the church, and then we will take each his share as thou sayest." And when the saint had brought the Jew to the church he smote him on the head with a staff, and said unto him, "Dost thou know who I am?" And the Jew said unto him, "My lord, thou hast killed me; I do not know who thou art." And the saint said unto him, "I am not dead yet; I am St. George." And when the Jew heard his name he was perturbed and he fell down upon the ground. And the saint laid hold upon him and said unto him, "Come thou shalt learn to know me very well." And he dragged him into the middle of the church and hung him up by a chain, and hauled him up to a height of three cubits from the ground. And he hung what the Jew had stolen from his neck, and he beat him many times with the rod which was in his hand, until those who were sleeping in the church woke up and cried out. And they gathered together round about the Jew, and marvelled at the state [Fol. 59*a*] in which they found him. And they debated among themselves, saying, "Who hung up this man? And as he is so far up from the ground, who can reach him?" And [the Jew] confessed who had done it, and they marvelled and glorified God. And they brought a ladder to fetch him down, but the priest said, "As God liveth, and there is no other god besides Him, let that person who hung him up bring him down"; so the Jew remained suspended there until the daybreak. And all the people saw him confessing the whole matter, and he told [them] how he had fought with

the Christian in the Holy City. And he wept abundantly, and said, "Have compassion upon me, O my Lord GEORGE, and forgive me the sin which I have committed. And I will never again steal, and I will become a Christian, and I will burn my books of magic, and I will serve in the church until the day of my death." And he remained suspended all that day until the evening, and everyone saw him.

And when St. GEORGE knew that the heart of the Jew was made right he had compassion upon him that night, and he lowered him down, and he gave the apparel which he had stolen to the priests. And on the following day the Jew wrote a letter to JERUSALEM and gave it to one of the servants of the church, and he made known to his people what had happened to him, and that he wished to become a Christian. Now it was through sheer shame that he would not go to JERUSALEM. And when his kinsfolk had read his letter, they marvelled at the miracle which St. GEORGE had made manifest. And when the Christian who had quarrelled with that Jew heard of this, he rejoiced exceedingly, and went about the city of St. GEORGE [reporting it]. And all those who heard [the story] glorified GOD. And many of the Jew's friends, and his brethren, and his wife, and some of the Jews went to him, and he told them about everything that had happened to him. And they all were exceedingly afraid and they all were baptized that day in the church of St. GEORGE; and they laid offerings there for his church, and they glorified GOD and St. GEORGE.

THE FOURTH MIRACLE

of GEORGE, the martyr of our Lord JESUS CHRIST. May his prayer be with us! Amen.

Then word of St. GEORGE was heard, and his miracles and powers became openly known in all the ends [of the world], and men declared that GOD made Himself manifest by his hand, and cast out devils and healed the sick. And a certain man from PERSIA, whose name was NÎḲYÔRÎYÔS (in Coptic NICANOR) heard—how he was a great man in his city and he was governor (or, satrap) of one half of PERSIA. And he had a son, whose name was NÂṬLÎYÔS (in Coptic ANATOLIUS), whose face and body were attacked by leprosy, and he vowed a vow, saying, "If GOD will heal my son, and will remove this blemish from his face and body, by the prayer of GEORGE, I will give to his church one hundred *leṭra* (*i.e.* twelve hundred ounces) of gold, and I will become a Christian, and all my house [with me]." [Fol. 60*a*] And when the morning came he woke up and saw that the face of his son was healed, and that there was no blemish whatsoever upon his face and body. And when he saw this miracle he rose up and paid what he had vowed, and gave many gifts, and he and his son NÂṬALÎS [went] together with many PERSIANS to the church of St. GEORGE, and he had his son baptized, and [the priest] anointed him with the oil of the lamp. And the man himself was baptized and all those who accompanied him, and he glorified the LORD GOD of GEORGE because of the grace which He had shown them, and he gave to the church what he had vowed. And when they returned to their country, the father of the young man built a great church in the name of St. GEORGE. And he brought the Bishop of ANTIOCH and he consecrated it, and many PERSIANS, men, and women, and children, were baptized that day; and many PERSIANS when they had seen the youth who

had been healed miraculously believed. And all those who were sick used to come to that church, and they were healed by the prayer of St. GEORGE. May his prayer be with us! Amen.

THE FIFTH MIRACLE

of St. GEORGE, the martyr of our Lord JESUS CHRIST. May his prayer be with us all! Amen.

And there were two men who were SAMARITANS, and they were friends, and they used to travel together [on their business] with one hundred *dînârs*. And in those days they went to DAMASCUS, with their beasts laden with merchandize [Fol. 60*b*] to sell their goods as was their general custom. And as they were travelling along the road they talked together about the miracles which St. GEORGE had performed. And when they were approaching a certain village, two hungry, roaring lions dashed out upon them, and as soon as the beasts of their caravans saw the lions, they threw the men off their backs, and the servants became like dead men because of their exceedingly great fear. And the lions stood over them, and when the [two] men saw them, they made a vow, saying, "If we escape from these lions, and the GOD of GEORGE doth deliver us from them, we will give this one hundred *dînârs* to his church, and we will become Christians until the day of our death." And GOD, the lover of men, Who desireth not the death of the sinner, and Who made the lions to become subject to DANIEL, the prophet, saw their faith and withdrew the lions from the two men, and they bowed their heads to the ground and returned to their lair. And when the two men saw this their

courage returned, and they recognized the might which God had made manifest on the petition of George, and they gave thanks to God. And they rose up and took their beasts and lifted their loads on them and came into the city, and they told the people what had happened with the lions. And the men of the city said unto them, "Well done! Let us give thanks to God and to His martyr George, for these lions have destroyed [Fol. 61*a*] many men and many beasts in these districts; but ye have only escaped through the prayer of the saint."

And the two men said in their hearts, "It is seemly for us to perform what we vowed. Behold, now, we have come nigh unto Damascus. Let us go into [the city] and sell therein what is convenient for us, and if there be anything left, by the prayer of St. George, we will set it aside and it shall go with us to our home; and the hundred *dînârs* belong to the saint." And they rose up and went into Damascus, and they trafficked there and they turned to Jerusalem, and they sold [their wares] there for two hundred *dînârs*, and they related to the people the story of what had happened to them with the lions, saying, "I thank God, Who, through the petition of George His martyr, hath held us to be worthy of this act of grace." And they came to their country and related [to the people] what had happened, and they took the hundred *dînârs* which they had vowed, and they said, "Let whosoever loveth God come with us to the church of St. George." And there went forth with them many men and women from Sâmer (Samaria) to Lydda, and when they arrived there they gave what had been vowed by them, and they saw with their own eyes many miracles and sick

folk who were healed. And they, and those who had come with them to the church of St. GEORGE in LYDDA, were baptized, and the number of them was one hundred and fifty and five souls, and they all became Christians.

THE SIXTH MIRACLE

of St. GEORGE, the martyr of our Lord JESUS CHRIST. May his prayer be with us! Amen.

[Fol. 61*b*] There was a certain man who was a Christian and whose name was SHEḲRAṬES (in Coptic ZÔGRATÔR), and he dwelt in JERUSALEM; and he had the disease *selak* (*i.e.* gout) [in his feet and legs], and he had a son who was a demoniac. Now he was exceedingly rich, and he possessed countless treasures in gold and silver, and slaves male and female, and so many cattle that the number of them was unknown. And when he heard of the might and the miraculous deeds which St. GEORGE made manifest, he made a vow, saying, "If GOD will heal this disease in my feet and legs through the petition of St. GEORGE, I will give to his church every month three bushels [of wheat] and three large jars of wine. And if I can walk on my own feet and can reach the church on the day of his festival on the twenty-third day of the month of MÎYÂZYÂ, and can walk there, I will give one hundred *leṭra* (*i.e.* 1200 ounces) of gold." And he recovered a little, and after a short time he walked by himself on his own feet, and he arrived at the church without his hand holding on to anyone. And he prayed to GOD, and said, "I thank Thee, O LORD GOD of GEORGE, that thou hast helped me to be strong in my infirmity."

And after the second day his whole body was

healed. And when the festival of the saint drew nigh on the twenty-third day of the month of MÎYÂZYÂ he made ready everything which he was going to take with him, and his servants said unto him, "Which animal dost thou wish us to make ready for thee to ride upon?" And he said unto them, "As GOD liveth I am not going to [Fol. 62*a*] ride upon any beast, but I am going to walk on my own feet from JERUSALEM to the church of St. GEORGE of LYDDA." And he departed with his slaves and came to the church. And many people gathered together about him from all that neighbourhood, and they marvelled at the miraculous healing which GOD performed in the church of His martyr. And they gave joyfully the gifts which they had with them, and the steward of the church received them. And he tarried there a few days and talked to him about his son and how the devil which was in his son attacked him. And after three days, by the help of GOD, the son of SHEḲRÂṬES began to enquire into the story of his father, for he had not accompanied him when he went to the festival. And as his father remained talking to the steward of the church about his son, he said, "I have a son who is a demoniac, whom the evil one tortureth with torture so severe that through what cometh upon him he is oft-times more dead than alive (or, oft-times he would be better dead than alive). If GOD would give him healing through the petition of St. GEORGE within a year from to-day, I will bring him here, and I will bring with him a gift which shall exceed that which I have brought to-day." And the priest said unto him, "Now shall come to pass the will of GOD, and He is able [to do] everything." And the rich man answered

and said, " I believe that God will give to St. George everything that he asketh, even as it saith in [Fol. 62*b*] the Gospel of John, 'He who believeth in Me shall do the work which I do.' "

And behold, his son came mounted upon a beast, and there were with him many of his slaves mounted on beasts, and they stood at the door of the church; and he enquired concerning his father, and they told him that he was with the priest. And they went in to him, and whilst they were talking together, his demon smote him, and he rolled on the ground, foaming. Then he rose up and cried out with a loud voice, saying, " What have I to do with thee, O George, that thou torturest me? I am in [the company of] devils from whom thou art not able to release me." And the saint punished the devil very severely. And the devil swore a great oath, and said, " Release me now and I will never come to him again "; and the devil went out from him and the young man was healed straightway. And when Sheḳrâṭes saw the healing of his son he brought a great gift, greater than that which he had brought previously, to the church of St. George, saying, " Glory and thanksgiving be to God." And he made a feast every year, on the day of the festival of this saint, for the needy, and the orphans, and the helpless, and the poor, and his son stood and ministered to them in joy and with love for God and His holy martyr George until his death. Praise be unto God for ever!

The Seventh Miracle

of St. George, the martyr of our Lord Jesus Christ. May his blessing be with us! Amen.

[Fol. 63*a*] And when the operations of St. George multiplied, and the number of his adherents in the holy church multiplied, the priest sent them out to collect money for the church, and the objects that were vowed to it, and gifts from all the neighbourhood round about. For many men made votive offerings for the sake of their souls (or, lives) when they heard the history of the saint, as well as many women who were barren, and women who had no offspring, and those who brought forth children and died in giving them birth. And as for the women who could not bring forth their children, and those who suffered so severely that they despaired of their lives, when they cried out to the God of St. George, and the saint besought Him to save them and help them through his prayers, they found the mercy of God quickly in everything which they sought for. And the captains of ships which were in distress on the sea, as soon as they vowed what was in them they arrived in safety at the place where they wished to be. And many small animals (*i.e.* sheep and goats) came of their own accord to the church and went into it, because their owners vowed and did not pay what they had vowed, so that their owners might come and redeem them from the steward of the church. And dumb beasts which walked on their own feet, as well as trees, and pillars, and silver (*i.e.* money) which their owners had vowed to the church and had not brought them there, whether of those who believed and those who did not, would lift themselves up [and come to the church].

And among those who served the church was a certain man who stole some of its property, and he took it to his house [Fol. 63*b*]. And the saint waited

patiently for five years for the man to repent, so that he might forgive him his sin, but the man did not repent and he remained with his theft. And he took what he had stolen to his wife, like the Iscariot-man who stole food from the cupboard (money from the chest ?), and because of this SATAN came and dwelt on him, and made him an alien to GOD. And those who were left, the [other] Apostles, had left everything, those among them who were married even their wives, and followed our Lord CHRIST. And in like manner all who heard of him, the women and the widows, who dwelt near him, and the priest (?) of the church gave that servant everything he wished for, and what was sufficient for him as for his friends. But it did not suffice for him and at length he stole the property of St. GEORGE.

And when the saint saw that he continued to do what was evil, he brought upon him a malignant devil which smote him with blows and rent him and tortured him by day and by night. And the saint commanded the devil who had got possession of him to bring him into the middle of the church where the priest and all the congregation were, [and he did so]. And the man spake, saying, "I stole the property of this church, and I took it to my house. Go ye forthwith to the place which is like unto this in my house, and ye will find what I have stolen." And the priest sent [men] straightway, and they found everything which he had stolen, and they took it and brought it to the church. And his devil continued to torture that servant for two months, and then St. GEORGE had compassion upon him, [Fol. 64*a*] and healed him. And the priest drove him out of the [service of] the church, and all those who heard

about him glorified God for the miraculous deeds of His martyr George. May his prayer be with us! Amen.

The Eighth Miracle

of St. George, the martyr of our Lord Jesus Christ. May his prayer be with us! Amen.

There was in the city of Antioch a certain man whose name was 'Awlôgîs (Eulogius). He was exceedingly rich and he had compassion in him. He owned a ship, and there were many pilgrims in it. He used to give many gifts to the poor, and to those in prison, and he made large offerings to the churches in Antioch; and every year he made many feasts for the congregations and the priests who were in that city; and he always ate and drank with the Archbishop. And he never ceased to pray, and he visited the prisoners and the sick and the pilgrims wheresoever they were. And he multiplied greatly his visits to the church of St. George, and he prayed therein, and he took many gifts there, especially on the day of the festival of the saint. And the priest knew him well, and he ate and drank with him when he took offerings to the church. And when he had been doing this continuously for fifteen years, Satan, the enemy of all good, cast the Evil Eye on him, and he raised up a dense fog and made a whirlwind on the sea over his ship. And the sailors brought the ship [Fol. 64*b*] to the shore, and snatching up their clothes they fled, being in sore trouble and afraid that the ship would be dashed in pieces. And behold, during the night the wind drove the ship away and they did not know whither it had taken it; and when the day broke they searched for the ship,

and they could not find the place thereof. And they came to EULOGIUS and told him. And he and his wife were very sad, but they blessed GOD and said, "It is the will of GOD; may His Name be for ever blessed. Now we, by the Will of GOD, will buy another ship which shall be better than the other"; and they consoled themselves with these [words].

And behold, SATAN brought upon them a still greater calamity. That is to say, a thief from EGYPT who was well known for his thefts; the King wished to kill him, but he fled and went to ANTIOCH by sea. And he came and took up his abode with neighbours of EULOGIUS, and he carried on trade with him for some years until he knew everything which was in his house, [and] the gold and silver. Now EULOGIUS did not know that he was a thief. And then the Egyptian made an agreement with his companions, who were like himself, that they together should break into the house of EULOGIUS and plunder it. And when the festival of St. GEORGE in MÎYÂZYÂ drew nigh he went to the church, and with him there were many people, men, women, and children. And when he had gone there, the three [thieves] came to all the property of EULOGIUS and stole it and fled. And when EULOGIUS came back from the church he found his wife and the people of his house [Fol. 65*a*] grieving and sorrowing, and they told him what had happened. And he sorrowed for many days, and then he said, "It is the will of GOD: He gave and He hath taken away." And the three thieves went to EGYPT and took up their abode at EL-FARAMÂ; and one of them was moved to depart, and the two others did not know whither. And after a few days the two thieves quarrelled, and the Egyptian smote his companion

with a sword and killed him in the night-time, and he took the money and departed to PELESTÊM (PALESTINE), and he dwelt there eating and drinking, and he was perturbed about the money of EULOGIUS. Now EULOGIUS did not cease from [giving] alms, and he took [to the church] what came in from the sale of his inheritance and his houses, until everything which he had came to an end.

And when the festival of the martyr GEORGE drew nigh, he said to his wife, "Behold, the festival of the saint hath come, and behold, the people of the city wish to go to him to pray there, and I have nothing [to give], for I am poor; but the GOD of GEORGE knoweth my poverty and the state in which I am." And his wife said unto him with humility, "Thou art right, my brother, but no one will believe us, seeing that we have many men (*i.e.* servants), that we are unable to meet our obligation. Now behold, I have two changes of raiment, and one of them is sufficient for me; sell the other and do not neglect the gift to the church." And EULOGIUS let tears fall from his eyes, and he wept, and he gave thanks to GOD. And he sold the change of raiment for three *dînârs*, and said, "This price [sufficeth for] the gift, [Fol. 65*b*] but with what shall I come to the church? Nevertheless, I am afraid that the [other] men will go [thither], and that I shall be left alone." And his wife said unto him, "Borrow three *dînârs* from one of thy friends, so that thou mayest go with all of them: and GOD will put it into the heart of one of them to lend thee [the money]. And if they will not give thee [the money], send the price of the raiment with those who are going to the church; may the will of GOD be done for ever."

And EULOGIUS went to one of his friends and said unto him, "Brother, thou knowest what hath happened to me. Each year I have had money and goods to take an offering to the church of St. GEORGE. I wish thee to lend me three *dînârs*, and if I am able I will work as a slave this year until I have repaid thee"; and he shed tears. And his friend answered and said unto him, "My brother, why speakest thou in this manner about three *dînârs*, for of old thou hast trafficked [with] those who are like myself? As GOD liveth, if thou hadst asked me for ten *dînârs* I would have given them to thee—and the poor set their hope on the martyr GEORGE—so that his blessing may be in my house. Behold, here are three *dînârs*, take them, and if thou wishest for others I will give them to thee." And EULOGIUS took the *dînârs* and went to his wife. And he said unto her, "I put my trust in GOD and in His martyr GEORGE [Fol. 66*a*], who may be trusted to remember me, and I believe that he will perform for us what is good." And he told her what had taken place with his friend, and they gave thanks to GOD and bowed down before Him to the ground.

Then EULOGIUS departed with those who were going on a pilgrimage to the church, and they came to LYDDA. And with the help of GOD and the prayer of GEORGE, that Egyptian thief who had robbed the house of EULOGIUS and was living in PELESṬÊM (PALESTINE), pondered in his heart and said, "I have transgressed, and I have committed sins innumerable from my youth up until this present, and more especially the slaying of my companion by guile, and our theft of the goods of EULOGIUS,

the man of ANTIOCH, and I know that because of these things vengeance will be taken on me for ever. Behold, the festival of St. GEORGE hath drawn nigh, I will go and pray in his church and I will make an offering thereto; peradventure he will make supplication to GOD on my behalf, and He will have compassion upon me."

And when EULOGIUS arrived in LYDDA, he and those who were with him prayed therein, and they presented their offerings. And the priest knew EULOGIUS because he used to come to him year by year, and he ate and drank with him. And on the following day they came to pray in the church, and EULOGIUS and the [other] men of his city went out after the conclusion of the Office to go to the market. And behold, the Egyptian who had stolen [Fol. 66*b*] the possessions of EULOGIUS came to the porch of the church, and he had on the cloak (?) of EULOGIUS, whose money was tied round his body, and EULOGIUS knew him, and leaped upon him, and he laid hold upon him and wished to tear him in pieces. But the people would not allow him to do this, and they bound the thief with ropes and brought him to the priest. And he said unto him, "What hast thou done to the man who stole his money? And he said, "I did not steal. . . . And behold, EULOGIUS knows that I dwelt with him for years and that I stole nothing from him." And the priest said unto him, "Where didst thou obtain this cloak (?)." And the thief said, "I bought it." And [the priest] said, "Come with me into the Tâbôt, and swear by GOD and by St. GEORGE [that thou hast] not stolen it." And he went with pleasure, imagining that he would be able to tear himself away from them and flee, and he said, "I will go with thee

wheresoever thou wishest, and whatsoever oath thou wishest me to swear, I will swear it."

And the priest brought him into [the Tâbôt] that he might swear by it. And the priest said, "I will bring him in because he hath chosen death rather than life, and [his] sins shall be reckoned unto him by passing through three nets (?), so that he shall swear before God and His holy martyr." And the priest said, "George spake unto me in a dream, and said unto me, To-morrow they will bring unto thee a man who hath stolen. Thou shalt not let him go, and thou shalt punish him until he disgorgeth what he stole, but I have only just this moment remembered this dream." And the priest commanded [the servants] to bring two new rods, and he beat him with a very severe beating, but he uttered no word. And the priest swore that he [Fol. 67*a*] should either restore what he had stolen from the man or he should never go free from under this punishment, even if he died. And the priest commanded them to strip him naked and to beat him on his body. And as they were taking off his clothes they found the money tied round his loins. And the priest said unto him, "What is this?" And the thief bowed low to the ground and said, "I have sinned before God," and he confessed his sin in the middle of the church before the people, and everything which he had done. And they beat him with a very severe beating, and cast him into a dark place, and none healed him.

And having taken his money, Eulogius gave sixty *dînârs* of it to the church, and he made a great feast for the poor and the prisoners, and he rejoiced and gave thanks to God and His saint, who performed miracles and mighty deeds. And all the money

belonging to EULOGIUS which was found on the Egyptian was fifty hundred *dînârs*. Then EULOGIUS made supplication to the priest on behalf of the thief, and he sent to him and gave him three *dînârs*, and all his raiment, and his cloak (?). And when the thief saw the compassion of EULOGIUS, and the mighty and miraculous deeds which the saint performed, and [heard] the homily which the priest read [to him], he gave the three *dînârs* to the church, and remained therein as a servant until he died. And he entreated the saint to make supplication for him to GOD for the forgiveness of his sins.

And then the saint appeared to EULOGIUS in a dream, and said unto him, "Behold, [Fol. 67*b*] GOD hath heard thy prayer, and hath received thy compassion, and He knoweth that there is in thee compassion for the prisoners, and for the widows and orphans, and at this moment He hath performed an act of mercy for thee which shall come to thee forthwith. As thou comest to thy country thou shalt find thy great ship which the winds carried away, and it is full of goods and wood. Take it with thee to thy country, and build a church in My name, and I will bless thee, and thou shalt never lack a blessing all the days of thy life." And on the following day he told the men of his city what the saint said to him in a dream. And they marvelled at him. And they went up into a ship and sailed to ANTIOCH, and behold, St. GEORGE made them to meet that ship which was loaded, and EULOGIUS and those who were with him recognized it, and they rejoiced exceedingly all the way to ANTIOCH. And they narrated this [story] to all the city, and all those who heard it glorified GOD and His martyr GEORGE. And EULOGIUS gave many gifts, and he

built a beautiful church to St. GEORGE, and he dwelt with his wife and they ministered to it until they died. And the saint made supplication to GOD on their behalf that He would make them to dwell in the Garden of Delight with the saint for ever. Amen.

THE NINTH MIRACLE

of St. GEORGE the martyr of our Lord JESUS CHRIST. May his prayer be with us! Amen.

[Fol. 68*a*] And DIOCLETIAN, the denier of CHRIST, sent from his city a certain governor whose name was EUHIUS (EUCHIUS)—now this man was exceedingly wicked—and he had with him three thousand soldiers. And this man went to EGYPT to build a temple for idols and to pull down the churches; and he appointed governors and judges in every region of his country, and he imprisoned many martyrs, and he cut off their heads for the sake of the Name of our Lord CHRIST. And he sent his edicts into every part of EGYPT, ordering them to build temples to the gods and to pull down the churches. And GOD remembered the work of DIOCLETIAN, and that he had shed innocent blood, and He made to draw nigh the end of his days. And he said unto EUHIUS, "Thou art a bold man, and thou shalt fulfil the Commandment of the King. Rise up and take with thee soldiers and my authority, and go to GALILEE, and pull down first of all the church of GEORGE the Galilean, the largest of all the churches, for I cannot bear to hear of the miracles and magical works which are performed in [his] church. For it was GEORGE who slew DADIANUS, the King of PERSIA, in days of old, and this church was built in his name, and in it are the Christians who work

miracles by means of magic in his name. And behold, the story of his miracles is heard in all countries, and very many are those who have forsaken the good gods and followed [Fol. 68*b*] this being who is called [CHRIST] and have become Christians." And the King prepared and made to go out with him thirty hundred [soldiers], and they went to GALILEE. And he commanded them frequently to pull down the church of GEORGE first of all, and after that all the other churches, and to put all the Christians in prison, and to make them labour, and to punish them in every way possible; and they were to cut off the head of every man who would not worship the gods, and not to be neglectful of this [edict].

And EUHIUS and those who were with him departed to GALILEE, and they arrived in JOPPA and entered the city in great force, and the whole of PALESṬÎM was perturbed because of them. Then EUHIUS the governor went into the church of St. GEORGE, and he had in his hand a staff, and all his troops followed him, and he saw a glass lamp which was burning before the picture (or, image) of the saint, and he said, "Look ye at this fool GEORGE and at these blind Christians! I will rule the Christians." And then he smote the lamp a blow with the staff which was in his hand, and it was smashed in pieces, and the oil ran down on him and on many of his soldiers. And a little splinter of the glass of the shattered lamp stuck in his head, but he did not know it. And straightway at every spot where the oil of the lamp touched his body, leprosy broke out, and he said unto his soldiers in shame, "I have heard that GEORGE is a magician, and this day I have seen with mine own eyes that it is so; look ye [Fol. 69*a*] at my hands and

my feet, and see what hath come upon me." And the soldiers gathered together and saw [the leprosy], and they marvelled at the might of the saint who had smitten him with leprosy. Then his head became burning hot with pain, and he said unto his soldiers, "We will go away until to-morrow." And with them was the man who was put to shame before the men who were round about him, and all the men who were Christians, and there was among them no one who understood what had come upon him because of the smashing of the lamp.

And EUHIUS rose up early in the morning and ran, and when he arrived at the porch of the church his sight became dark and he fell down on the ground, and his whole body was a-tremble, and he was not able to stand upon his feet; and the soldiers carried him to a house as if he had been a demoniac, and they left him [there] and went to eat their midday meal. But EUHIUS was unable to eat anything because of the severity of the pain in his head. And whilst he was sleeping that night he saw the form of one of his soldiers, whose name was GEORGE, shooting an arrow at him, and the arrow struck him on his head, and he cried out with a loud voice, saying, "GEORGE." And those who were with him in the house heard him, and they woke up and said, "What didst thou say, master?" And because of [his] shame he did not tell them [his] dream, and he was most unwilling to pronounce the name of GEORGE with his mouth. And then the splinter of the glass lamp in his head tortured him sorely. And he was unable to turn his head either to the right or to the left, but he was shaken and convulsed by the intensity of the pain. And he said to the soldiers, "Carry me into a ship, and we

will go to our native country so that I may not die [Fol. 69*b*] in a strange land"; and they rejoiced at his words, and they went up into a ship and sailed to ANTIOCH, feeling ashamed. And his head became a putrid sore and stank horribly. And on the third day GOD rejected him, and he died, and on the fifth day multitudes of worms crawled out of his body, and his soldiers cast him into the sea.

And when the soldiers arrived in ANTIOCH they told the King everything that had happened, and the miracle which they had seen in the church of the saint. And when DIOCLETIAN, the enemy of what was good, heard this, he was unable to control his impatience, for GOD wished to destroy him quickly because of what he had done to the Christians. And SATAN made his heart as hard as that of Pharaoh. And DIOCLETIAN said unto the soldiers, "Ye have slain the strong governor who served me unhesitatingly (or, with integrity), and ye have come to me with a lying story, saying, 'GEORGE, the Galilean, worketh mighty deeds and miracles.' I swear by the gods that I will go there (*i.e.* to LYDDA) myself, and when I have learned of a certainty about your falsity (or, treachery), I will destroy the whole city with the sword. And I will tear down that church to its very foundations, and I will build a temple to the gods, and I will make the Christians serve the gods and the idols."

Then all the people gathered together their possessions, and they made ready ships wherein they might sail with the troops to GALILEE. And the King commanded [his soldiers] to blow horns throughout the country, and to make it known to all the soldiers and to all the hosts concerning the expedition to GALILEE and the pulling down of the church of

[Fol. 70*a*] GEORGE. And when this had been ordered, behold, the angel MICHAEL came down from heaven and overturned his throne under him, and two wheels (or, rings) of gold came upon his two eyes, and removed them. And he cried out with a loud voice and wept and said, "Woe is me! Woe is me! O my Lord, I have sinned, forgive me. I have done much evil to Thy saints upon earth, and I have torn down the churches; O my Lord, forgive me!" And he heard a voice which said, "There shall be no forgiveness for thee, neither in this generation nor in that which is to come. For there are not left to thee days wherein thou canst repent, nay, thy habitation shall be in the pit of SHEOL for ever, in the deepest darkness. And thy kingdom shall be taken from thee, and it shall be given to King CONSTANTINE, who shall not resemble thee." And many of the governors who were [with him] heard the voice of MICHAEL the Archangel [speaking] thus, and they marvelled. And then they expelled DIOCLETIAN from his royal palace, and he died quickly.

THE TENTH MIRACLE

of St. GEORGE, the martyr of our Lord JESUS CHRIST. May his prayer be with us! Amen.

And in the days of King CONSTANTINE the Righteous (or, the Just), there was a priest in the church of St. GEORGE in whom there was very little compassion. He made no offerings to those in prison, and he did not visit the sick, and he gave nothing to the servants of the church as the priests were accustomed to do, but [Fol. 70*b*] he took everything which came into the church to his own habitation. And the saint

suffered him for a long time, that peradventure he might abandon his abominable habit. Now King CONSTANTINE had a sister whose name was 'AWSÔKYÂ (EUDOXIA ?), and who was a virgin, and was, together with her mother 'ELÊNÎ (HELENA), orthodox; and she invited the King to read the Holy Scriptures. And she withdrew herself into her closet, and she read the Scriptures and the Psalms, and she fasted and prayed by night and by day. And one night an angel appeared unto her in a dream, and said unto her, "Ask thy brother, the King, to take thee to JERUSALEM so that thou mayest worship in the holy Church of the Resurrection and on the Honourable Cross." And on the following day she told her good mother HELENA [of the dream] and then they told King CONSTANTINE, and he rejoiced exceedingly. And he began to make ready to go with his mother, and his sister and a large number of soldiers; and they arrived and bowed down before the holy Sign, and they embraced the Honourable Cross, and one told them the story of the miracles which St. GEORGE used to perform in his church. And they went to him, having prepared many great gifts for the church. And behold, the saint appeared unto the King in a dream, and he said unto him, "Give nothing to this priest, for he is a wicked man. [Fol. 71*a*] I have been patient with him, and I have not allowed punishment to fall upon him because of DIOCLETIAN and those who worship idols. To-morrow come, and I will take the keys from him, and I will give them to another man who shall be chosen from among the people who are believers."

And the King came on the morrow and went into the church, and he saw the people lifting up their

eyes to him and rejoicing because they had found a king who was righteous like DAVID and SOLOMON. And after he had prayed the people drew nigh to him and described to him the behaviour of the priest, who showed little mercy and scant compassion to the prisoners and to the widows and orphans. And they said, " We have known for many days past what this man hath been doing, but we have not been able to talk about it because of those who are in the world and the worshippers of idols. And at this present GOD hath sent unto us a man who loveth to do justice in accordance with his excellent disposition." And the King told them what the martyr had said unto him in a dream that very night, and straightway he sent and sealed the house of the priest and his treasures, and dismissed him from the church. And [the congregation] sought for and found a man whose name was 'AwâgîS, a man of excellent disposition and a philanthropist, a giver of alms and one who feared GOD at all times. And they gave to him the keys and all [the property of] the church, and the King gave him many gifts. And the saint brought down upon that priest who had been dismissed an evil sickness until he brought [back] all the property of the church, [Fol. 71*b*] and then the saint had mercy upon him and healed him.

And the man who had been appointed priest bestowed large alms upon the helpless and on the poor and needy. And he did good to everyone who came unto him. And there came unto him a certain man and said unto him, " I wish thee to do an act of mercy to me, and to provide me and my wife with food, and we will become servants of this church and will serve therein until we die." And the priest

answered and said unto him, "Behold, O my son, there are [already] many servants of the church, and I thank God that they are sufficient for the service thereof. But, if thou art lacking [money], I will give thee a little, And if thou knowest how to traffick therewith thou wilt be able to feed thyself and thy wife, and to collect money for the church; even thus will I do for thee." And the man rejoiced and embraced the priest, and said, "Yea, my lord, behold the martyr hath heard me and what is between me and thee, if thou wilt [really] do this act of mercy for me. If thou wishest I will give thee what is left over [the cost of our food], or I will give thee one-half as usury (or, interest)." And the priest said unto him, "I want neither repayment nor usury, but when God giveth thee the money thou canst give back to the church that which thou hast taken." And the priest gave him ten *dînârs*.

And the man trafficked with the money, and realized a very large profit thereby. Now the priest wished to put him to the test. And when three years had passed, the man departed to a far country, and he did not see him for [another] three years. And then the priest found him, and he said unto him, "My son, give to the church the money which [Fol. 72*a*] thou owest, which was necessary for [thy] food." And the man said unto him, "Father, show me mercy this year; it may be that I shall make a profit in it"; and the priest showed him mercy. And the man departed, and determined that he would not repay anything to him. And the priest continued to have patience with him until the end of ten years, and then he found him and accused him [of owing him money]. But the man denied it and said, "Thou

hast nothing whatsoever against me, and I never received anything from thee." And the master of alms said unto him, "Wouldst thou deny thy liability and say 'I owe thee nothing'? It is a contradiction of God and the martyr George and of what thou hast sworn. Now come with me and swear before God and George that I have not given thee [money]." And the man went in peace and came into [the church] and swore falsely before God and the saint. And as he was coming back from the church he tripped up and fell flat upon his face, and there dropped from him the ring and the key of the chest where he had laid up his money, and he rose up and searched for them, but could not find them. Now it was the time of the sixth hour, and he turned back to the church and said in his heart, "I have sinned and have sworn falsely. I will wait to-day, but to-morrow I will pray to God, and peradventure He will forgive me. For temptation hath found me in the loss of my ring and my key," but he only pretended that he would do this so that he might find [the key].

And the saint took the ring and the key, and he went to the wife of the man and said unto her, "Take thou thy husband's ring; dost thou recognize it?" And she said unto him, "Yea." And he said unto her, "Take this key and open the chest, [Fol. 72*b*] and bring out the money of the church quickly." And when she saw the ring she recognized it, and she gave him the money. And she rose up and followed him so that she might learn what had happened to her husband. And the saint brought down upon her husband a devil who buffeted him quickly. And he cried out and said, "O my Lord, have mercy upon me, O St. George, the martyr of our Lord, and

show compassion unto me. I know that I have sinned and have taken thy money; and I have denied [doing so], and I have sworn falsely in thy church. Have compassion upon me, O my Lord, and have mercy upon my feebleness, for, behold, the ten *dînârs* which I took I deposited with my wife and my children. And now, O my Lord, have mercy upon Thy servant." And as he was saying these words the tears flowed down over his face. And there were people round about him, and when they saw him, some of them were sorry for the punishment which had come upon him; and others said, "It would be far better for him to die than to be tortured by this devil which is in him."

And when his wife came and saw him, she knew that it was the saint who had done this to him, and she told all the people about everything which he had done. And they marvelled at the great miracle which the saint had performed, and they glorified God and gave thanks unto Him. And St. George appeared unto the priest in a dream, and said unto him, "Behold, I have brought [back] the money concerning which this man swore falsely, and I have laid it up in the church in such and such a place, and I brought down upon him this devil because he denied [having had it]. To-morrow, go and take it." And at break of day the priest rose up and went [Fol. 73*a*] to the place which the saint told him of, and he found the money, and he gave thanks to God Who maketh manifest His wonders by His saints and martyrs. And the man lived and enjoyed a respite from the punishment which had come upon him; and when his understanding returned to him he talked to his wife, and he said unto her, "What

shall I do? I swore falsely in this church, and behold, I shall die through this evil devil, and yesterday the key of my chest was lost by me. Go thou and break open the chest and bring the money to me so that I may give one hundred *dînârs* to the church. Peradventure [the saint] will have mercy upon me, and will forgive me for having sinned against him." And his wife said unto him, "Yesterday a man came to me with thy ring and the key of the chest, and he said unto me, "Thy husband hath sent me with this key; give me the money." And when I saw the key I recognized it, and I gave him the money." And the man said unto her, "Why didst thou not follow him to this place? Why didst thou not say to him, 'What is thy name?' And what was he like in personal appearance?" And his wife said unto him, "He was a shining man, a soldier, and he said, 'My name is GEORGE, and I am one of the men of this city.' And I went with him until he arrived at this church, and he came inside it. And when I saw the devil punishing thee, I grieved with sorrow in my heart, and I wept and I did not see him again; and straightway I knew that he was St. GEORGE, and I held my peace. And that devil came upon him, and tortured him for a long time and he wept with bitter weeping." [Fol. 73*b*.]

And the wife and the children of the man went to the priest weeping, and they made supplication unto him, and they said unto him, "We will be servants of this church until the day we die. Entreat the saint to remove the devil from the man." And the priest said unto them, "I am a sinner, nevertheless I will pray to GOD [for him]. And ye must know, each of you, that when a man sinneth against a man

who is like unto himself, if he asks God He will forgive him. But this man hath sinned against God, and taken the money of the church and sworn falsely by God—still I know that God is compassionate, and that His martyr is merciful, and he will deliver him and show mercy unto him." And when a few days had passed, by reason of the abundant tears of his wife and children, and the prayer of the martyr, God had compassion upon him, and He healed him. And the priest brought him before the congregation and said unto him, "Art thou able to conquer the might of the saint?" And the man said unto him, "Nay, my lord." And the priest said unto him, "He hath made public thy sin, and shown how God hath chastised thee. Henceforward sin no more, lest something worse than this tribulation come upon thee"; and he did thus. And the priest brought him before the face of the people and told them everything that had happened, and how the saint had told him about the taking of the money, and where it was hidden, and how he said, Take it here, and he took it with usury. And the congregation marvelled. And then he brought out the money [Fol. 74*a*] and counted it, and found one hundred and five-and-thirty *dînârs*. Now the priest was an exceedingly merciful man, and he took ten *dînârs* only and gave the man the remainder of the money. And when the man saw the grace of God, and the grace which the priest had shown to him, he gave the whole of the money to the holy church of St. George, and he [and his wife] and children continued to serve therein until they died.

And St. George performed very many miracles and mighty deeds which are not written in this

present book, and his fame reached the uttermost parts of the earth. The sick were healed by his prayer, and the devils were cast out. And kings and governors came to his church from every country, and they gave many gifts to him, and a cross of gold, and [a cross of] silver, and large bowls, and cups, and books for reading from (*i.e.* Service-books), from every community. May his prayer rest on him that writeth [the history of] his fight, and who careth for his church, and who buildeth [a church] in every country, and upon all the children of baptism. Amen.

The Eleventh Miracle

In this wise was the beginning of the building of the church of George in Lydda and of the miracles which he made manifest. . . .

O my beloved, how exceedingly great and numerous were the miracles of this St. George! And there is no man who is able to declare and remember [even] a few of the miracles which he made manifest in those early [Fol. 74*b*] days only, and still less those of our own days. As it is impossible for me to count the waves of the sea, so it is impossible for me to know how many are the miracles of this saint. May God give us the blessing of his prayer. Amen.

O my beloved, when Constantine, the believer, reigned and the report of St. George reached him, he straightway commanded [the people] to build a beautiful church for him in Pelesṭêm (Palestine) in the city the name of which is Lydda. And he sent one of [his] governors, and gave him money, and wrote for him an order by which he was authorized to take whatsoever was necessary for the building,

that is to say, wood, and stone, and other materials, wheresoever he found them, and no man was to prevent him from so doing. And when that governor came to PALESTINE, and was wishing to begin the church in order to fulfil the king's wish, quickly, [one night] whilst he was sleeping, the saint appeared unto him in the form of a master-carpenter, and he had with him money (or, material) for the work, and he spake unto him gently and said to him, "My lord, if thou wishest to begin the building of the church I will help thee, for I am skilled in the building of churches." And the governor said unto him, "Up to the present I do not know where to lay the foundation." And the saint said unto him, "Rise up and I will show thee the place which is suitable for what thou wishest"; and he took him by the hand, and they began to walk about so that they might measure the place (or, site). And at length the saint brought him to an excellent place [Fol. 75*a*], and he began to measure it. And he made the governor to know this, and he said, "Here is a suitable site, and here they shall lay the foundations. Here shall be set the bases of the pillars, and here shall be the altar." And when the saint had shown him everything that was necessary, he disappeared from him. And the governor awoke in a perturbed state, and he rose up straightway and went round the boundary line that defined the place (or, site) which he had seen in [his] dream, and behold, that place which he had seen was clearly marked out and was recognizable with certainty. And his power waxed strong, and his soul rejoiced, and he knew that the saint was zealous about the building of the church. And he stretched himself on the ground, and he

bowed down before God, and he gave thanks to St. George, and he prayed to him that his help might not be remote from him; and that he would assign to him men for his work.

And that day the governor wrote to the King and told him what had happened. And his (*i.e.* the governor's) faith waxed strong, and he marvelled greatly (or, often) that the saint had accepted him, and he hurried on the work of building with anxious zeal and great diligence. And when he had finished the construction of the altar he wanted pillars. And he sent men to the Island of Ḳêdrôs, and he took masons and blacksmiths, and they began to hew pillars of stone. And there was living on the island a certain woman whose affection for the saint was very deep, and her belief [in him] was solid. And he had appeared unto her many times and had delivered her from tribulation. And she took pains and was very diligent in celebrating the festivals of the saint, and her tongue never spake in her mouth without mentioning him, and everything she possessed she placed at his disposal. [Fol. 75*b*] And she made ready a table (*i.e.* feast) for the poor and needy for his name's sake. And when she saw the pillars of the King she went secretly and took the measurements [of one of them], its length, its thickness, its diameter (?) and its amplitude, and she departed and prepared two beautiful pillar[s], but with a kind of working different from that which would be required. And she took them by sea and brought them to the governor who was over the works. And she said unto him, "O my lord, I am a poor woman, but I have vowed this to St. George, and I beseech thee to accept these from me." And the governor answered

her with a stern rebuke and blame, and he said, "O woman, how is it possible for any strange person to interfere with the property of the King? This is impossible." And the woman turned away sorrowfully, and she wept and sat down on the pillar[s] and uttered loud cries of lamentation. And she said, "Woe is me! Why did I fail to think? This day I have lost my hope. Far from me is thy help, O saint of God. I know [now] that thou hast rejected me and hast abandoned me this day. I know well that thou dost not wish for any help. Why dost thou not resemble thy Lord Who accepted the two farthings of the widow? Why dost thou not spare my helplessness? Why dost thou not have compassion on my poverty? Why dost thou not sorrow over my tears, and strengthen my faith in thee by accepting my blessing? Why hast thou rejected [it] and why wilt thou not accept it?" And as she wept her faith grew more and more.

And when the governor arrived at the sea-shore on the border [Fol. 76*a*] of which he was building the church, he came to the . . . and saw the pillar (*sic*) of the widow before him, and on it was the writing of the saint, but the governor knelt down upon his knees, and said, "I accept thy command, O saint of God." And he set up the pillars according as the saint commanded him, and he finished the church. And he carried the body of the saint thither, and laid it under the widow's pillar[s], and God made manifest there many miracles and marvellous acts. Every [sick] person who came there received healing, no matter what his disease was, and those who were demoniacs and those who suffered from convulsions received healing. And the glory (or, fame) of that

church increased, and men flocked thither from the east and from the west, and all those who sought the help [of the saint] received healing. If a man prayed from the sea, or from the desert, being in suffering or sorrow, GOD made manifest healings which cannot be counted, even as the blessed DAVID saith, "The wonderful [acts] of GOD are upon His saints."

Let us beseech our Lord and Redeemer JESUS CHRIST to give unto all of us children of baptism, those who are near, and those who are far off, and the living and the dead, a beautiful portion, and a great inheritance with this marvellous saint and great martyr GEORGE, whose help is brighter than the lightning, and sharper than the sword, through the petition of our Holy LADY MARY, the Virgin, and [Fol. 76*b*] the saints. Amen.

THE TWELFTH MIRACLE

which St. GEORGE made manifest. May his prayer be with us! Amen.

Now we have found [this] by the help of the saint, and we know it, together with those who heard the miracle[s] which the saint wrought, and the saint commanded them to search out the other miracles which he made manifest in those and in other days. And as the waves of the sea cannot be counted, and never come to an end, and are never complete, even so are the miracles of St. GEORGE. Who is able to tell [them] and count [them]? And it came to pass in those days that the ARABS made war on a city the name of which is BÎLÂḲÔMYÂ. And there was in that city an excellent man whose name was BÎFÂN, and he had a blessed wife. They were rich and they

did good deeds, but they were sorrowful because they lacked children. And they built a beautiful church to St. GEORGE in that country, and they celebrated the festival of the saint each year, and they clothed [the naked] as far as they were able. And they gathered together at their festivals the priests, and the poor, and the needy, and they made supplication to the saint for children. And they obtained a son, and they called him by name GEORGE, for their love for that martyr was very profound. And when the festival of the saint arrived, they prepared a great table (*i.e.* meal) for the poor and needy, and GEORGE girded up his loins, and stood up, and served [the company] at the table. And when the boy grew up they appointed him to be an archdeacon in that church, [Fol. 26*b*] and he was of a noble disposition and he guarded the service of the church.

And when the soldiers of the Arabs arrived the King wanted to make the native troops go forth to fight, and he commanded [the men of] every country to go forth, both horsemen and foot-soldiers. And he sent a message to BÎFÂN, the man concerning whom mention has been made, for he was a soldier who was learned in the arts of war, but he had grown old, and the King wanted to make him send forth his son GEORGE. And BÎFÂN, wishing to send him, took him and brought him into the church and handed him over to St. GEORGE and committed him to his care; and he made a feast for the poor and needy, and he ministered to them according to his former custom, and then he gave his son GEORGE to the captain of the army.

And when they arrived at the country, the name of which was BÊREFÂ, they met another army,

and a battle took place, and the fighting waxed fierce, and crimson covered [the earth], through the flow of blood. What tongue can describe the disaster (or, tribulation) which took place on that day? Fighting, and captivity, and sorrow, and calamity! And GEORGE was made captive with the other captives. And his lord (or, chief) took him, and when he saw his youthful vigour, and his goodly form, and his obedience, he made him steward of everything which he possessed. And after a few days certain envious men made accusations against him, and his chief withdrew him from his office (or, position), and made him to take service with the cooks, and with them he experienced every kind of evil and tribulation, and they made him to bear every kind of filthy abuse, but he bore it patiently, [Fol. 77*b*] and held his peace. Who can describe the sorrow which came upon his kinsfolk when they missed him? But when the festival of St. GEORGE arrived they did as they had been accustomed to do.

And his father and his mother began to plead their cause with the saint, and they said unto him, "O saint of GOD, did we not commit our son to thy care? And was it not before thee that we brought him? And was it not to thee that we handed him for safe-keeping? And was it not through thy prayer that we obtained him? And did we not call him by thy name? And did we not appoint him [archdeacon] in thy holy church? Why didst thou not guard thy servant? He served thee, and he worked for thee, and he came in and went out with joy and gladness. Where is that which was committed to thee for safety? Where is that which was confided to thy care? Where is thy help? Where is

thy mercy? Where is thy power? Where is thy strength?"

And the young man GEORGE knew that that was the night of the festival of the saint, and he began to weep, and he smote his breast and said, "O saint of GOD, was it not to thee that my kinsfolk committed me? And I am thy creation. Did they not entrust me to thy care? Did I not minister at thy Tâbôt daily, O saint of GOD? What will happen to my father and my mother when they go in and come out without seeing me? What will happen to their hearts (or, minds) when they hear the voice of my neighbour and do not hear my voice? What will happen to the heart (or, mind) of my mother when, having made ready the feast, [Fol. 78*a*] and she seeth the people and the pilgrims, and serveth them, and I am not there with them? What heaven can contain her, or what earth can sustain her when she seeth the other deacons approaching and making their offerings, coming in and going out, and I am not with them? O saint of GOD, make not her mind (or, intention) to be put to shame and her hope in thee."

And his mother lamented bitterly and said, "Woe is me because of this which hath come upon me! It would have been better for me if I had not been called a mother, and if my womb had been closed so that I could not bear children, and if my breasts had remained flat. O my son, sweet is thy name in my mouth. O light of mine eyes, if thou art with the living I weep for thee. Or if thou art with the slain the clods have covered thee over, or the birds of the heavens have devoured thy body. If thou wast bound with fetters, then the wild beasts of the desert

have destroyed thy comeliness. O my son, who wast to me the sweetest thing, who could separate me from thee? " And whilst she was saying these words she beat her breast, and she watered the ground with her tears, and pleaded her cause with GEORGE the martyr.

And the young man wept and grieved and made sore lamentation. And behold his chief (or, officer) sent a messenger to him, and with him was a great crowd of men and their governors (or, captains), and many people, and placed in his hand a large pot of drink and a girdle for [Fol. 78*b*] his loins, and he stood up to drink. And whilst he was in this position, behold, a man mounted on a horse with a double saddle [appeared], and from the middle of the saddle his hand seized the young man and swung him up behind him before them all. And in the twinkling of an eye he brought him into his church which his father had built and then he disappeared. And when the verger of the church who was standing there saw the young man wearing the uniform of the ARABS, he cried out with a loud voice. And the men of the city gathered together and cast the young man out with violence, and they began to question him about what had happened. Now the young man was terrified when he saw the men whom he did not know, and his tongue was tied, and only with difficulty could he speak. And he said unto them, " O men, I am not a spy as ye think I am. Nay, I am a Christian, and a deacon, and the son of So-and-so, and a native of such-and-such a city, and I was made a prisoner on that day. And in this hour, whilst I was in the castle of my former master and this wine-pot was in my hand, and I was drinking to those who were

drinking wine—now my master had made a great feast—behold, a horseman [came on his] horse, and snatched me up, and transported me here in the twinkling of an eye and departed." And when the men [of the city] knew who he was and heard his speech, they recognized him, and they saw the wine-pot filled with wine likewise, and they told his kinsfolk. [Fol. 79*a*] And they ran quickly and found their son forthwith, and they knew him, and embraced him, and hugged him to their breasts. Who can describe the joy and gladness which was renewed in that hour, and the gladness of all the people? And his kinsfolk made a feast, and they collected the people of the city, and every pilgrim who had arrived, and they sacrificed many [cattle], and they prepared a table, and they brought forward much food. And the young man made the guests drink from that wine-pot, in which the wine neither diminished nor failed; on the contrary, it rose up like the oil [in the cruse] of the widow in the days of ELIJAH the prophet, so that the miraculous power of the holy martyr and warrior might be known. And they continued in prayer, eating and drinking with joy for seven days. And the wine-pot also filled up and [the wine in it] never failed. And every one who saw it, and drank from it, gave praise to GOD Who giveth such gracious gifts as this to His saints. And blessing was sown in that young man, and in the wine-pot, which is this day in the church of the saint, so that men may praise GOD, to Whom be glory! And may His mercy be upon us through the prayer of His mighty martyr GEORGE, and the prayer of our Lady, the bearer of joy, and the prayers of all the saints. And glory be to GOD for ever and ever.

TRANSLATIONS

III

Brit. Mus. MS. Orient. No. 713, foll. 13*a*–80*b*

THE ENCOMIUM ON SAINT GEORGE

BY THEODOTUS, BISHOP OF ANCYRA

THE ENCOMIUM ON SAINT GEORGE BY THEODOTUS, BISHOP OF ANCYRA IN GALATIA IN THE VTH CENTURY A.D.

(Brit. Mus. MS. Orient. No. 713, foll. 13*a*–80*b*)

In the Name of the Father, and the Son, and the Holy Ghost, One God.

The strife and martyrdom of the holy and blessed martyr, the great Mâr GEORGE, the glorious star who was between heaven and earth, the distinguished man, [Fol. 13*a*, 2] the bold warrior and conqueror, the martyr of our Lord Jesus Christ, who finished his fight on the twenty-third day of the month of Marmûdâ (April 23), that is to say, Mîyâzyâ, in the peace of God the Father. Amen.

God, Who is the First, Who existed before the world, and Who shall exist for ever; the Mighty One, the Strong One, the Protector, the Deliverer, Whom corruptibility cannot attack, hath made us to gather together to-day, on this most excellent and honourable day, which is the day of the festival of George whom God hath decorated with crowns of light, whose soul God hath accepted because he pleased his Lord and his Creator, for he is the lord of petitions and the receiver of intercessions, the mighty martyr, whose unchanging glory and never-fading beauty, the ordering of the world, shall never destroy. [Fol. 13*b*, 1] And his youthfulness only appertained

to the body, but he was well-informed in understanding, and the mind of the Holy Spirit blossomed in his heart. And he knew well the hope of the kingdom which would be given to the martyrs, and how they would be crowned, and the honours which were appropriate for them. This he knew well when the divine love kindled in his heart. And he trained himself for the Kingdom of the heavens, and the name which is greater than every other name, and he prepared himself for the kingdom which will not pass away. O my brethren, come and let us gather together this day at this marriage feast, and let us think about GOD, and let us say, even as DAVID the prophet said, "Blessed is he whom Thou hast chosen, and whom Thou hast received to Thyself, and whom Thou hast made to dwell in Thy garden." And again [Fol. 13*b*, 2] let us say, "Blessed is the man whom Thou hast rebuked, O Lord, and to whom Thou hast taught Thy Law." Verily the prophecy of DAVID was fulfilled in St. GEORGE. Glory and honour are meet for our GOD Who chose him, and Who beautified (or, ornamented) this martyr Mâr GEORGE so that he might become a martyr for His Holy Name. Amen.

And in those days there was a king and governor over all the countries whose name was DADIANUS, the King of PERSIA. He was an exceedingly great King and had dominion over four kings (literally, *queens*), and the kings of the earth submitted to him, and they came under his sovereignty. And he was a sinner in respect of his Creator, and was crass of heart even as was NEBUCHADNEZZAR in his days. And he breathed forth the breath of the iniquity [Fol. 14*a*, 1] of evil men, and he raised up a great

persecution. And being hostile to the Christian people and an enemy of the churches, he wrote a decree [which he sent forth] into the ends of the world, saying thus :

" King DADIANUS writeth to his beloved ones, the Kings who are under his dominion; peace [be] unto you! O ye Kings my beloved ones, behold, I have heard about these Christian peoples who have been stirring up commotion for the sake of the name of a certain man who is called the ' LORD JESUS,' whom a certain woman called ' MARY ' brought forth until the whole country is in a state of revolt. They have abandoned the gods APOLLO, and POSEIDON, and ARTEMIS, and DÎOS, and HERCULES, and ZÎYÂS (ZEUS), and 'ÊLZEBÊL, [Fol. 14*a*, 2] and ARNÂS, and SAḲAMÂNDRÔS (SCAMANDER), and now they will not worship any gods except this LORD CHRIST Whom the Jews crucified. Now therefore come ye, all of you come hither to me with your forces, and governors, and commanders, and captains of hosts, and soldiers, and chiefs, so that ye may know what it is that I would ask of you, and that we may consult together about this matter and about what I myself must do in respect of it. And we must all be of the same heart and mind lest [these Christians] destroy our kingdom by their magic. This is the reason why I have written to you, for the matter concerneth you greatly. And peace be to your kingdom."

And this wicked decree was dispatched into every town and country [Fol. 14*b*, 1].

Then straightway all the Seventy wicked Kings gathered themselves together, and by the end of five years the earth shook by reason of the great number of their troops; now these were without number and

the place was not able to accommodate them all. And when they had come, they bowed down to the ground before this evil SATAN, and all the Kings presented gifts unto him. And when DADIANUS saw this, he magnified himself in his heart, and he became puffed up in his mind, and he roared like a lion. And he passed the mornings in eating and drinking, and he made a feast which lasted for seventy days, and [during that time] judged no man. And when the days of feasting were come to an end this evil, and mad, and godless King DADIANUS took his seat upon the tribune in the Hall of Judgment. And [Fol. 14*b*, 2] all the Kings sat with him, and the officers and judges stood round about him. And straightway he set forth seventy idols, which he called "gods," and he bowed down to the ground to them, and he made them his successors (associates?), so that men might worship them, and they offered up offerings to them and slaughtered victims in their honour.

And then each one of the governors prepared for himself sharp swords, and thick chains to be used for punishing anyone who should proclaim with his tongue that he was a Christian. And that serpent and sinner [DADIANUS] commanded his soldiers to bring and set down in the Hall of Judgment all the instruments of torture. And among the instruments of torture were the brazen bed, and the scrapers, and the wheel [Fol. 15*a*, 1], and the brass chisels, and the iron tools for smashing the bones, and the knives for slitting the tongue and the tendons of the knee, and the borers, and the squeezers, and the goads, and the pincers, and the bows for crushing the bones, and the borers for drilling holes in the teeth, and sharp pointed tools

for pounding the bones, and the great iron slicers of the flesh with edges like unto saws, and the long iron rods for beating the body, and the *dababûsât* of iron, the which no flesh could resist, and each and every kind of instrument of torture.

And this wicked serpent cried out and swore an oath, saying thus :—" If I find any man who is hostile to my gods, or who is doubtful in his mind [concerning them] and will not bow down and worship them, [Fol. 15*a*, 2] I will command my soldiers to slay him as a sacrifice to the gods. Moreover, I will hack them in pieces whilst they are still alive, and I will slit in pieces their bodies with the numerous instruments of torture which are laid out [here] before me. And I will shed the blood of their children, and I will drive a hole through the fortress of their hearts, and I will cut off their heads, and I will scatter their brains with the shining instruments [of torture], and I will saw off the bones of their legs, and I will scatter them like things [taken as] spoil, and I will cut out the organs from the insides of their bodies with saws, and I will slit open their tendons, and upon them and upon their eyes I will pour salt, and I will fix fetters which tear upon their hands. And I command [my soldiers] to cast out their bodies [into the desert] for the wild beasts and the birds of heaven [Fol. 15*b*, 1] to devour, so that they may see whether Jesus is able to deliver them from my hand and from these instruments of torture, and from a cruel and most terrible death." Now the men who saw him and these instruments of torture did [not] wish to suffer torture, and they withdrew themselves through the fear of the machines. And when those who loved God heard this decree, [the hearts of] many of them

melted because of the great evil which had risen up against the churches.

And the Kings continued to live there together for the space of three years, and they associated with each other and gathered together in friendly intercourse; they ate and drank and worshipped idols together. And no man dared to say "I am a Christian" because of [his fear of] the great number of the instruments of torture. And there was great sorrow and lamentation [Fol. 15*b*, 2] in all the ends of the world, and there was not found anywhere one man who made mention of the Name of GOD with his mouth.

Now, this Mâr GEORGE, the shining star, who had the title of "Tarbînôs" (*i.e.* Tribune), set this right counsel in his heart, saying thus :—"Behold, I have heard that King DADIANUS hath gathered together to him many Kings in the country for the government of the world. I will arise now and will take with me many precious objects and gifts of price, and I will go and give them to them, and will ask them for the rank of my father." Then he rose up straightway and took many gifts and valuable apparel, and loaded them into a ship together with his servants, and he set out and arrived at the place where [the Kings] were. And St. GEORGE [Fol. 16*a*, 1] left all his possessions in the ship, and his servants with them, and he went forth by himself so that he might go and join the Kings. And when St. GEORGE arrived in the city he at once saw the King reviling CHRIST, and how the Kings were worshipping idols, and offering up incense [to them] zealously and willingly. And he was driving the Christians into exile, but St. GEORGE did not know this, and he was silent (or,

stupefied) in his heart for a long time. And when the Saint knew this of a certainty, he pondered [it] in his heart and said, "What have [my father] and my mother profited? And what benefit have they found in an exalted worldly position and in a rank (or, grade) which is transitory? Have not those who live in this state made an end of joy? And have they not turned their nakedness towards their Creator? And if it be that they have oppressed any man, will they not be called upon [Fol. 16*a*, 2] to answer on account of it?"

And when St. GEORGE pondered in his mind and considered the kingdom and the great portion he would find with the Creator of the heavens and the earth, he said, "I will abandon the honour (or, glory) which is of this world, and the delights of the world which pass away quickly, and I will acquire for myself the kingdom of the heavens. And the possessions which I wished to give to an earthly king I will give to the poor and needy. And I will fulfil the word of God which He spake in the Gospel, saying, 'Whosoever wishes to be perfect let him sell all his possessions and give [them] to the poor, and let him come and follow me.'" And again he pondered and said, "Why did I come [here]? Why did I forsake my house, and the beauty of my city except for the sake of the love of CHRIST? [Fol. 16*b*, 1], and in order that I might serve therewith CHRIST, the Lord of heaven and earth by day and by night? And I have come to the place where the wicked are, of whom some have abandoned GOD and serve SATAN. Wherefore shall I seek the exalted office of the polluted ones, and a kingdom with them which shall pass away quickly? And behold, I know

that God will receive me to Himself. And now I will not seek a kingdom which is of this fleeting world, but I will seek the kingdom of my Lord Jesus Christ which abideth for ever. And I will return to my native city, to my mother, and I will live there as long as I am alive in this world; nevertheless, I shall [Fol. 16*b*, 2] hope for the life of my Lord Jesus Christ which abideth for ever. He in His goodness will strengthen me as He doth those [who trust] in His holy Name, and He will think about my bones, and one shall bear [my body] to his city again, and they shall lay me in the tomb of my fathers who have passed away."

And when he had repeated in his heart the words of these verses of the Holy Gospel he returned to the ship where his servants were, and he told them everything which was in his heart. And they made supplication to him, saying, " If so be that the matter is thus we will take thee back to our city with our ship, and we will not let anyone get to know the very smallest inkling of our business, and the reason why we came hither." And the saint said unto them, [Fol. 17*a*, 1] " This shall never happen through me. From now onwards I will never return to my native city, and I will never again look upon the face of my mother. But I will die in this city for the sake of the pure and holy Name of my Lord Jesus Christ, the King of heaven and earth, and the Lord of all creation. And now accept from me the papers which give you your freedom from slavery. Now it seemeth to me before God, the sustainer of the universe in very truth, that ye will return again to my city, but as long as I am alive ye must not inform my mother and my sister about my tarrying here in this place.

They shall die according to what is willed for them, and alone by themselves; but each one of you shall be a free man. And take ye one pound [Fol. 17*a*, 2] of gold and ten changes of apparel, and get you gone. Go ye wheresoever ye wish to go and into any place ye choose in all the world except my native city. And when, being alive, ye hear that I am dead, show ye affection for God's sake and bury ye my body in my native city."

And when the glorious servants of the saint heard from Mâr George concerning his hope, they wept bitterly for a long time. Then straightway he set all his servants free and sent each one of them away, and he permitted them to go each one wheresoever he pleased, and they did not return to his native city of Lydda until he had finished his glorious course. And three of his servants dwelt with holy men in the country of Persia, [Fol. 17*b*, 1] where they ministered unto him and saw his contest. Then the holy and blessed man went back to all his possessions which he had brought to give to King [Dadianus]. And he took his gold and distributed it among the poor and the needy, and the sick and the suffering, and he gave away whatsoever he had brought as gifts for the [other] Kings, and there remained to him nothing except the apparel in which he was dressed, and that he gave to the naked.

Then Mâr George leaped up in haste and stood up among the wicked Kings and said, "I am a Christian; I believe on the Lord Jesus Christ." Then they tortured him, and each and every one of the Kings tortured him for a period of seven years without intermission, and although each of the Seventy Kings inflicted upon him as many tortures as he was

able, not one of them [Fol. 17*b*, 2] was able to change his heart (or, mind). And each one of them wished to outdo his neighbour with his system of torture for a period of seven years, and they all wanted to overcome the saint, and to turn his mind away from his glorious worship, but they were unable to vanquish him, and his love for God the Most High, the Blessed One, did not diminish. And Mâr George used to say, "Satan hath blinded the eyes [of Dadianus] so that he may not see the glory of God." And he cried out, saying, "O ye wicked Kings, put away this error, and make no mention of the name of iniquity, and ye shall not call gods these idols which have not made heaven and earth. For they shall be blotted out and be destroyed from the face of the earth, together with all those who bow down and worship them and put their confidence in them. O ye wrong-doing Kings, your awesome majesty doth not make me afraid, for we worship the Father, and the Son, and the Holy Spirit, One God, One Might, One Will, for ever and ever. Amen."

Now Abbâ Saint Mâr George used to declare these words in the presence of all the people. And when the accursed Dadianus, the son of perdition, saw St. Mâr George, he commanded his soldiers to fetch him and to bring him near, and to make him stand before him. [And they did so.] And when he saw the virility of his body, and the beauty of his face, which was like unto the light of the moon, and that he was handsome in his whole form and was like unto a pure and perfect pearl, he knew straightway [Fol. 18*a*, 2] who he was, and marvelling he was struck dumb by the beauty of his early manhood, and his pleasant speech. Then Dadianus answered and said

unto him, "All those of us who dwell upon the earth are filled with divine pleasure, and they love me dearly. As for thee, thou shalt be [one] with us in glory and exaltedness. Behold now, it is apparent from thy handsome form that thou art a nobleman and a great man. Know now that I love the beauty of thy face. For myself, although I have been sitting in this place for [the last] three years, and have made to come hither Seventy Kings, whom I have gathered together from [all] the world, I have never in all these three years heard a voice like this (*i.e.* thine) which said, [Fol. 18*b*, 1] 'I am a Christian,' except thine. And it was because of this that I thought within myself that thou wast a nobleman and a great man. And thy bold mien and the multitude of thy possessions leadeth [me to this conclusion]; and it is because of these things that thou makest a mock of the Kings and their armies which are gathered together round about them. Now will I make manifest an act, O noble man, and the majestic power of Apollo shall no longer be hidden from thee. It is not us alone whom thou hast blasphemed, but also our gods, for thou hast poured contempt upon our gods, and thou hast denied their divinity. From this very moment it will be fitting in respect of us for thee to abandon this [kind of] speech; repent, and make submission with thy whole heart, and bow down and worship the gods; and, moreover, heal them (*i.e.* pacify them) so that they may pardon thee thy former folly, [Fol. 18*b*, 2] for they know well those who treat them with contempt. And we Kings will adopt (or, welcome) thee, and we will treat thee as if thou wast an only son. And thou shalt receive from us and from our gods great honours, and royal rank, and

thou shalt be the judge (or, governor) of ten great (or, ten of the greatest) cities in the world, together with their provinces, and their peoples, and their districts throughout the whole world. [I therefore] command thee to draw nigh and sacrifice to the great gods, so that thou mayest not die a terrible death. Know thou that APOLLO made the heavens, and that HERAKLES stablished the earth, and that SAḲAMÂNDRÔS (SCAMANDER) and 'ATÊNÂ (DEMETER) fashioned the path of the sun, and that 'ARPÊWÔS (ARTEMIS?) and SÂFÔ set bounds for the sea. And as for this CHRIST about Whom thou speakest to me, [Fol. 19*a*, 1] what work hath He ever made manifest?"

And the holy and truly noble man Mâr GEORGE answered and said unto him, "Accursed art thou, and accursed are these wicked [Kings] with thee. And as for thy filthy idols, the which ye call 'gods,' they are polluted devils, both thou and they together." And King DADIANUS was wroth, and he said unto Mâr GEORGE, "In fierce anger I will speak to thee, even as a father [speaketh] to a son. I gave thee advice [which would bring] to thee honour and safety, and thou dost insult (or, revile) me with folly and lack of sense."

And MAGENṬĔYÔS (MAGNENTIUS?) King of ARMENIA, said unto him, "First of all inform me from what city dost thou come? And what is thy creation (*i.e.* race, or what kind of a man art thou), that thou wilt not bow down and worship the gods? [Fol. 19*a*, 2] And what is it that hath brought thee here?" Now the blessed man did not wish to let him know either his name or the greatness of the rank of his fathers. And King MAGENṬĔYÔS and all the Kings answered and said unto St. GEORGE, "We adjure

thee, O handsome young man, by JESUS CHRIST Whom thou hast named as thy GOD, to tell us thy name and the name of thy city, and whether anyone of thy kinsfolk is alive, or if thou hast a brother, or if thou hast a sister, and what is thy quest and what desire hath compelled thee to come here to this city." And when they adjured St. GEORGE by the Name of the Lord CHRIST, he revealed unto them his business, saying, "Inasmuch as ye have adjured me by the Name of my Lord, it would not be seemly for me to hide from you [Fol. 19*b*, 1] that which ye have asked concerning my name: both because of my own wish and because of my Lord JESUS CHRIST; by my name I am a Christian. The name by which my father called me is 'GEORGE,' and no man of my race hath at any time been a worshipper of idols. And the name of my father is ANASTASIUS, the governor of MÎLEṬYÂ (MELITENE?), the son of JOHN, the great governor of CAPPADOCIA. And when the King saw [my] father ANASTASIUS, he wished to take him from his father JOHN, the governor of CAPPADOCIA. And he girded him with the belt of rank and appointed him governor of the country of MÎLEṬYÂ (MELITENE?) and PELESṬE'ÊM (PALESTINE), together with the provinces thereof, and the boundaries (*i.e.* marches) thereof. And ANASTASIUS in the days of his father was [Fol. 19*b*, 2] twenty-five years old when he received [the appointment]. And the King gave him five thousand armed soldiers from his army.

"And when he entered upon his rule over the countries of PELESṬE'ÊM (PALESTINE) he was questioned by the magnates of the city concerning [the taking of] a wife suitable for the honour of himself and for the honour of the Ethiopian nobles. They

wished him to take to himself a wife in holy matrimony, and they spake unto him the following words, saying, ' O our lord, there is no one in this city suitable for thy rank and for thy great glory except the lady TÊWÔBISTÂ (or, THEOBISTA; or, THEOPISTHE: the Coptic has KÎRA THEOGNÔSTA), the daughter of DIONYSIUS, the governor of the city of LYDDA, who is at the present time under the rule of thy governorship. She is a virgin, and her days are eighteen years, and there is no one like unto her father in the country of MÎLEṬYÂ (MELÎTENE).' [Fol. 20*a*, 1] Then straightway he commanded them to take him to her father, DIONYSIUS, and he gave him for her dowry twice as much gold as was appropriate for her position, and a great many splendid gifts of various kinds, and man-servants and maid-servants. What he gave to her consisted of gardens, and plantations, and vineyards, and he assigned to her revenues (or, taxes) of various kinds. And he took her to be his wife and he loved her exceedingly. And at length he abandoned the country of her father [and went] to CAPPADOCIA and dwelt in the country of PELESṬE'ÊM (PALESTINE) until GOD removed his father. And when his mother TÊWÔBESTÂ gave birth to him, the prudent woman called his name ' GEORGE ' according to the name of the ancestor (?) of his father's father.[1] And she brought forth in addition to him two [daughters]; one she named MARTÂ (Coptic MATHRÔNA) and the other KÂSYÂ.

[Fol. 20*a*, 2] " And his father, the blessed man ANASTASIUS the governor, went to his rest, and he left GEORGE when he was a boy ten years old, and one of his sisters was seven years old and the other three

[1] His grandfather was called JOHN.

years old. Then GEORGE was appointed governor in the place of his father, whose name was 'Yôsṭôs' (JUSTUS), and I became governor instead of my blessed father. And it was he who was anxious on my behalf until he could have me appointed chief over everything [and] over one hundred soldiers, and they set my name before the King; and he wrote it down, and also granted to me five thousand *dînârs* in gold each month. And he had no knowledge whatsoever of anything which was in his house, except of what he drank and what he ate. I, however, continued to fulfil my duties as a captain, and I ruled over his household. And he [wished to] give me his daughter to be my wife in lawful marriage. But whilst he was thinking about this and how he should act towards [Fol. 20*b*, 1] me in respect of her, death, which is ordained for all the children of men, overtook him, and he departed from this transitory world. And I buried him in the grave of my blessed father ANASTASIUS; may his soul enjoy everlasting peace. Amen.

"And as for me, I became so perfect and good a soldier that all the magnates of the city marvelled at me. And by the wish of my mother I took with me many possessions and gifts and I loaded them up on my beasts, and with my servants I came into this your city that I might give unto you, O ye Kings, goods and gifts so that ye might appoint me to the position which my father, who hath passed away, held. But when I saw that ye had abandoned the God [Fol. 20*b*, 2] of heaven and earth, who hath bestowed sovereignty upon you, and that ye and your children worshipped devilish idols, both you and they being utterly polluted, after this [sight], I distributed my possessions and the rich gifts which I had brought

with me among my brethren, the wretched poor, who by GOD my Lord JESUS CHRIST are far more worthy thereof than ye are. And now I have come that I may rebuke your folly and may make ye to know that these things which ye are worshipping are not gods, but filthy and devilish objects. And behold, I have related unto you all my history. [I declare] openly that I am a Christian, [and] I believe on my Lord JESUS [Fol. 21*a*, 1] CHRIST. Do unto me whatsoever ye wish."

And when the Kings heard this [speech] from that mighty soldier from CAPPADOCIA, the son of a great and august governor, straightway they feared exceedingly. And they spake with gentle words unto him, saying, "O young man, behold, we know well thine honourable position, and the glory of thy fathers. Come now, hearken unto us, and let our advice be pleasing unto thee. Offer up incense and sacrifices to the glorious gods so that thou mayest receive from them the governorship of thy fathers, and not that only, but we will make thee administrator of the whole world. Thou shalt rule absolutely. Thou shalt remove [men] from the lowest offices of thy kingdom, and thou shalt appoint governors to every governorship throughout the world. And the prefects and judges [Fol. 21*a*, 2] who are in every place shall come under thy dominion."

And the righteous man and martyr GEORGE answered and said, "I do not wish for your counsel; the counsel which ye produce in wickedness. But now inform me, O ye wicked [Kings], what are these gods whom ye would make me to bow down before and to worship?" And DADIANUS answered and said, "O GEORGE, we wish thee to offer up incense to APOLLO,

who spread out the heavens." And Mâr GEORGE answered [and said], "If it was APOLLO who created the heavens and stablished the earth, who was it that created us? It would be good for thy servants and for me that thou shouldst call him a god. And shall I speak for thy sake, O foul [Fol. 21*b*, 1] and evil dragon, or for the sake of the wicked Kings who are sitting with thee, or for the sake of these people who are standing here, and are hearkening to me? Nay, I will speak for the sake of these people, so that the Name of my Lord CHRIST shall be made visible and He Himself be praised. To whom wouldst thou compare PETER, the chief of the Apostles, unto whom were given the keys of the kingdom of heaven? Wouldst thou compare him to APOLLO, the corrupter of all the world? Or whom wouldst thou compare with ELIJAH, the great prophet, the TISHBITE, the man of earth who went up to the gates of heaven in a chariot of fire? To whom wouldst thou liken this chosen man? Wouldst thou compare him to 'AKDERÔS (or, SCAMANDER), the filthy magician, the enchanter who called down fire [from heaven] by his enchantments? And he had intercourse with the filthy woman 'ÂNTÂKTÎ (in Coptic TIMATIA, DEMETER?), [Fol. 21*b*, 2] whom they used to call 'MÂDYÂ,' who lived in the country of MÎLEṬYÂ (MELITENE) until she gave birth through her magic (?) and her . . .[1] from 'ARFÂD, the magician. All these were corrupt in their evil works, and together with their sins were sunk in the depth of the sea. Whom wouldst thou compare with our pure and exalted MÂRYÂM, who gave birth, for our sakes, to our Lord JESUS CHRIST, the Creator of the universe—would it

[1] Or, until she gave birth to SHERÂYA and 'ARYÂHÂ.

be JEZEBEL, the slayer of the prophets? Or to whom wouldst thou compare thyself? Tell me now, O King. Wouldst thou go so far as to receive the crowns of the martyrs and the prophets? [Know] henceforth, O ignominious King, O mad wicked man, that thy gods are not gods, but only demons wherein there is no [Fol. 22*a*, 2] soul (or, breath)."

MAGNENṬEYÔS said unto him, "Draw nigh now and offer sacrifice to the gods so that thou mayest not die an evil death." And St. GEORGE said unto him, "Get thee behind me, SATAN." And SATAN commanded the soldiers to hang him up upon a tree, and to scrape his body with scrapers until the organs which were inside him became visible, and they made gashes in his body, and the pieces thereof fell upon the ground, and his blood was poured out. And the King commanded the soldiers to take him down from the tree and to carry him unto the prison-house, and to bind him tightly with four cords; and they did so. And the King commanded them to bring out the valiant martyr GEORGE, and they took him and lifted him up upon the bed of torture. And the executioners sliced the body of St. Mâr GEORGE with iron slitters until the ark (tâbôt) of his body appeared, and also his breast, [Fol. 22*a*, 2] and his whole body was drenched with blood. And DADIANUS straightway commanded them to take St. Mâr GEORGE outside the city, and to strip off his apparel and to bind a cotton tunic about his loins and to hoist him up upon the *Ḥenbâz*. And they pounded him on it until the whole of his body and his bones were crushed to a pulp. Now his age at that time was twenty-one years and three months, and the first day on which he was tortured was the first day of the month of

MÎYÂZYÂ. The whole of his body was drenched with blood, but the blessed man GEORGE endured these tortures patiently for the sake of CHRIST.

Then the wicked King DADIANUS commanded the men to lift the body of St. GEORGE down from the *Ḥenbâz*. [Fol. 22*b*, 1] And his father SATAN counselled him, and he had made shoes of iron and long spikes of iron to be driven into them. Then he made his men to force these shoes upon the feet of the saint and to drive the iron spikes through his feet, and the iron spikes pierced and tore open the muscles and tendons, causing intense agony, and his blood was poured out upon the ground like water. And when he was unable to endure the torture, suddenly he departed (fainted?). In this terrible torture the strife was severe. And then St. GEORGE cried out, saying, "Why do I not think (*i.e.* remember?) that my GOD was hung up upon an olive tree, and that this suffering of the body is transitory?" And he prayed, saying, "O my Lord JESUS CHRIST, reject thou not my soul." And straightway GOD heard his prayer. [Fol. 22*b*, 2] And He sent MICHAEL the Archangel, who removed pain from him, and healed St. GEORGE; and no trace whatsoever of his suffering remained in him.

And St. GEORGE went again to stand up before King DADIANUS whilst he was holding converse with MICHAEL, and he came and said unto DADIANUS, "O Shameful one, now show me what thy filthy gods have done." And King DADIANUS commanded his soldiers to take St. GEORGE, the martyr, outside the city, and they made a great high post and set him up upon it. And he also commanded [Fol. 24*a*, 1] them to make seventy iron spikes in the form of the

sign of the cross, and to drive them through him into the wooden post, and they tortured him until his bones appeared. And when he bore patiently this severe torture through the might of our Lord JESUS CHRIST, the wicked King perceived that his heart was as strong as a stone of adamant. And he commanded the soldiers to bring him down from the wooden post, and to throw him into an iron cauldron which he had made red-hot with fire, and to beat his head with a hammer and with a rod of iron until his brains protruded through his nose, and his whole body was drenched with blood. And this torture likewise St. GEORGE bore patiently. Then again he lifted up his eyes to heaven, and [Fol. 24*a*, 2] said, "My Lord and my GOD, Who art invisible, appear to me for the sake of [showing] mercy to me. Send Thou to me the mercy which is with Thee, for Thou art He in Whom is my trust, and I come to Thee, since I am about to die for Thy Name's sake. I suffer pain when they blaspheme Thy Name. Rise up and hear me, for the mercy which is with Thee is not small. And do not Thou let me die until I have conquered this abominable and evil-minded DADIANUS, and these Seventy wicked Kings who are with him; in Thy Name will I conquer them." And straightway there came down a voice from heaven which said, "Be strong, O GEORGE, for I am with thee."

And DADIANUS commanded his soldiers to lay on the belly of St. GEORGE [Fol. 24*b*, 1] a huge heavy capital of a pillar, which eight men were unable to lift, and to roll him with it. Now they were inventing many devices so that they might discover by what death he would die eventually. And when Mâr

GEORGE endured [this torture], DADIANUS commanded his soldiers to throw him prostrate on his back, and to beat both his back and his belly with iron rods; and when they had beaten him with seven hundred blows, his belly burst asunder, and the whole of his bowels fell out upon the ground. And at the same time they beat his head with iron stakes in which pegs were fixed, and his brains, as white as milk, ran out of his nostrils. And Mâr GEORGE endured all this patiently for the sake of CHRIST Who gave strength to his soul [Fol. 24*b*, 2].

Then King DADIANUS commanded his soldiers to bring the iron tools which have teeth fastened in them like saws, and to cut through the body of St. GEORGE with them; and they did so. And then he commanded them to bring salt and very old acid (or, vinegar) and to pour it over his wounds, and they did so. And they rubbed his body with the hair of sackcloth until all his members were melted and ran down upon the ground, and little by little (*i.e.* one by one) his bones followed. And St. GEORGE drew nigh unto death, but GOD gave strength to his soul in this [tribulation]. And then the wicked King commanded his soldiers to lay St. GEORGE upon the iron bed, and to nail him thereto with five-and-twenty pegs [of iron]; and they drove these pegs into his body on a bed of wood. And the King commanded his soldiers to take him off the bed and to carry him into the prison-house. [Fol. 25*a*, 1] And they carried St. Mâr GEORGE thither; now he did not know what place he was in.

And the people who were standing there on that day wept over his appearance and the beauty of his early manhood. And they talked among themselves and

said, "O the beauty (?) of this young man from MELITENE, and the speech and the virility of his noble body! Why should these hypocrites destroy him by these cruel and severe tortures which they have brought upon him this day?" And straightway they went, and as they were going they talked about the matter with their wives and their children, saying, "Verily we have seen with our own eyes to-day the various tortures [Fol. 25*a*, 2] which they have inflicted on this young man." And besides this, during that night the whole city was perturbed at the remembrance (or, mention) of St. GEORGE.

And when it was midnight a shining angel appeared to the saint in the prison-house, and an earthquake took place which was so mighty that the foundations of the city shook. And GOD came down from heaven, and with Him were thousands of holy angels who ministered unto Him, and the whole prison-house was filled with the sweet perfume of flowers, the like of which no man had ever smelled. And our Lord cried out to him saying thus, "Be strong and fear thou not, O My beloved GEORGE, and let not thy heart be weary. I am JESUS CHRIST thy GOD." And our Lord raised him up, and kissed him, and spread out [Fol. 25*b*, 1] His hands over all his body; and the saint rose up from his slumber, and he was healed and there was no wound whatsoever in him. And our Lord said unto him, "I will be with thee always, and I will give thee strength until thou hast put to shame this man of iniquity, and his abominable gods." And straightway GEORGE rose up from his slumber, and he was healed, and there was no pain in any part of his body whatsoever. Nay, he was like unto one who had risen up from the palace of the king, and he bowed down and

worshipped the Lord. And the Lord JESUS CHRIST took his hands and said unto him, "Be strong, O My beloved, and I will be with thee until thou hast put to shame these wicked and abominable Kings. O GEORGE, My beloved, I swear unto thee by Myself, that among those who have been born [Fol. 25*b*, 2] of women, there hath been none who hath been as great as JOHN the Baptist. And likewise I say unto thee, that among the whole company of the warrior martyrs there is none who is greater than thyself. And thou shalt be like a tree which is planted by the water brooks. And behold, these Seven[ty] wicked Kings shall continue to torture thee for seven years, and thou shalt perform many miracles at all times. And I will raise thee up, and four times will I come unto thee on a shining cloud of heaven together with the heavenly hosts, and the holy Prophets, and the Apostles who have been sent, and the martyrs and the righteous, and I will raise up My protection wherewith I have protected thee. Be strong and fear not, O mighty man, and conquer the evil man. And I will be with thee, and I will give thee strength." And when our [Fol. 26*a*, 1] Redeemer had finished this speech He went up into heaven in glory, and the angels praised Him, saying unto Him, "Holy, Holy, GOD of Hosts." And St. Mâr GEORGE passed the night in the [prison] house praising and glorifying GOD because He had made the light to come upon him, and the light of day dawned upon him.

And on the morrow the wicked King DADIANUS commanded his soldiers [to go and] see the saint, and [find out] whether he was alive or not. And when [the porters] had opened the gates they saw him in the prison-house. And they saw St. GEORGE standing

up and praying; and his face was shining like the sun; and they marvelled exceedingly, and they made haste and told the King what had happened, and he commanded them to bring [Fol. 26*a*, 2] him to the tribune of judgment. And as the saint was drawing nigh to the tribune of judgment, he recited a psalm of DAVID, saying, "Hear my prayer, O my GOD, consider help for me. O Lord my GOD, help me and deliver me." And again he said, "My GOD, my GOD, look upon me, and why hath He forsaken me?" And saying these words he arrived at the tribune of judgment. Then he cried out and said, "O tribune of judgment, behold, I have come to thee, thou stone APOLLO, that thou mayest torture me. [I declare] openly that I am a Christian of the Christians, and my Lord CHRIST shall be with me."

And when these wicked Kings saw him they marvelled exceedingly. And they said unto him, "No evil thing of any kind hath come upon thee [Fol. 26*b*, 1] through us, O GEORGE; and who is he that hath healed thee?" And the righteous man said unto them, "O ye wicked men and deniers [of CHRIST], do ye think that ye are worthy to hear the Name of Him that hath healed me with your wicked ears?" And forthwith these filthy Kings became furiously angry, and DADIANUS commanded his soldiers to tie the hands and the feet of the saint to four long stakes driven into the ground, and to beat his belly with four-hundred stripes and his back with four hundred stripes. And they did this to him, and his whole body was beaten to a pulp and fell to the ground in fragments, and his blood flowed like water. And DADIANUS also commanded them to bring pieces of unused tiles and to tear his flesh with them, and also

to pour into the gashes [Fol. 26*b*, 2] vinegar and sulphur; and they did so, and they set fire to all the members of the blessed man, and he suffered sorely. And then DADIANUS commanded eight of his soldiers and five persons from among his intimate friends to carry the saint to the prison-house, and to keep guard over him until the following day. And when the Lord JESUS CHRIST saw the suffering of St. GEORGE, who was unable to utter a single word, He came down from on high, from His place which is in heaven, and He held converse with him, saying, "Overcome this, My beloved GEORGE, and lift thyself up out of all thy pain, and be strong, and I will be with thee." And that righteous man rose up, and our Lord JESUS CHRIST stretched out His hand and touched all the limbs of the saint, and healed him. And then [Fol. 27*a*, 1] He gave him the salutation of peace and went up into heaven in great glory. And the blessed GEORGE sang psalms in the prison-house until the light of day appeared.

And when those soldiers who kept guard over St. GEORGE and the friends of the King saw that the saint had been healed, they marvelled, and made the matter known to the King. And when King DADIANUS heard this he wrote a message [and sent it] to all the world, [saying], "I [am] DADIANUS. If there be among you a skilled magician who is able to annul the magic of the Christians, let him come hither to us. And I, even I will give him one hundred pounds of gold, and two hundred pounds of silver, and I will give him everything which is mine by right, and he shall be [supreme] throughout my kingdom."

And when DADIANUS had dispatched this message

through all the countries [of this world] there came to him [Fol. 27*a*, 2] a great doctor of magic whose name was ATHANASIUS. And he said unto the King, "May my lord the King live for ever! Command this man who is called [GEORGE] to perform some work before me, and I will loose (or, annul) the magic thereof." And when the King heard this he rejoiced greatly. And the King said unto the magician, "What thing canst thou do so that the magic of this man may be dissolved?" And the magician said unto the King, "Give thy servants the order to bring an ox here"; and the servants did so. And the magician whispered a spell in the ear of the ox, and the beast was split asunder and became two pieces. And DADIANUS laughed and said unto the magician, "Verily thou art able to dissolve (or, loose) the magic of the Christians." Then ATHANASIUS the magician said unto the King, "Have a little patience [Fol. 27*b*, 1] and thou shalt see the wonderful thing that will take place. Command thy servants to bring here to me a pair of scales." And they did so, and the magician weighed the two portions of the bull, one portion in one scale and the other portion in the other, and the two portions were exactly equal [in weight]. And the King and those who were with him marvelled.

Then King DADIANUS commanded his servants to bring St. GEORGE to the tribune of judgment, [and they did so]. And when St. GEORGE came the King said unto him, "Know thou that we have brought this magician into our kingdom because of thee, so that he may see thy magic and dissolve it." And Mâr GEORGE said unto King DADIANUS, "O ye wicked man, it is not the Christians who work magic, but those who are to be destroyed by CHRIST." Then Mâr

George [Fol. 27*b*, 2] said unto the magician, "Make haste, my son, and perform some act of magic quickly, for I see that thy face is filled with the grace of God." And Athanasius took a pot and put drugs therein, and he filled it up with fluids having magical properties, and he spake into it the names of mighty devils, and then gave the pot to St. George to drink it empty. And Mâr George took the pot from the hand of the magician, and he made over it the Sign of the Holy Cross and he drank the draught, and nothing evil happened to him. And Athanasius the magician answered and said unto St. George, "Let me perform another act of magic, and if nothing evil happeneth to thee afterwards, I myself will believe on thy Lord Jesus Christ, Who was crucified and rose again on the third day." [Fol. 28*a*, 1] And the magician took another group of magical drugs. He took a pot, and he recited over it incantations in the names of the devils who from the beginning have been doers of the most evil deeds, and he gave it to St. Mâr George to drink, and the saint, having made over it the Sign of the Cross, drank the draught, and no pain whatsoever disquieted him.

Then Athanasius the magician bowed down at the feet of St. Mâr George, and he said unto him, "O St. Mâr George, who art indeed a lamp, I adjure thee by Jesus Christ thy God, Who came into the world to save sinners, to save my soul and to give me the seal of Christ, Whom thou dost worship, and also to open for me the kingdom of heaven." And when the holy martyr [Fol. 28*a*, 2] saw his faith, he smote the ground with his foot, and straightway there gushed up from it a stream of exceedingly sweet-smelling water. And St. George

prayed secretly, and THOMAS the Apostle, having come, he baptized ATHANASIUS the magician in the Name of the Father and the Son and the Holy Ghost, and he received forgiveness for his sins. And the Apostle gave him the salutation of peace covertly and disappeared from them; and the stream of water returned to its former place.

And when King DADIANUS and all those who were with him saw the things that had taken place they marvelled, and were struck dumb with astonishment. And ATHANASIUS the magician cried out before King DADIANUS, saying, "I am a Christian. I give thanks unto GOD that He hath counted me among the number [Fol. 28*b*, 1] of His servants who have laboured [for Him], even though I be a servant who hath toiled at the eleventh hour. And I have the hope that His mercy will come to me through the intercession of St. Mâr GEORGE, the triumphant and mighty martyr." Then the wicked [Kings] were exceedingly wroth, and they commanded their soldiers to take ATHANASIUS outside the city, [and they did so], and cut off his head with a sharp sword. And thus he finished his martyrdom on the twenty-third day of the month of Ṭer (Jan.–Feb.), on the day of the Sabbath, at the seventh hour of the day. [And the angels] brought him into the Garden of Delight with honour and glory. May his blessing be with us! Amen.

Then St. GEORGE turned towards King DADIANUS and said unto him, "Do to me whatsoever thou wishest." And the King answered and said unto him, "I swear unto thee by my gods, O GEORGE, that I am thinking about thee, [Fol. 28*b*, 2] and what tortures I can inflict upon thee"; and then he commanded his soldiers to bind St. Mâr GEORGE in fetters

until he was able to take counsel as to what he should do to him.

And on the following day King DADIANUS commanded his servant to collect carpenters and blacksmiths, and he ordered them to construct for him a huge iron wheel of very great height, and to fix in it one hundred pegs (*i.e.* teeth) each a cubit in length. And they fixed in every part of it very sharp pegs. And, moreover, they set pegs in the wheel itself, and they made them to project outwards like the sharp teeth of a wood saw, and they made an iron bed (or, platform) for the wheel, which was fitted in all parts with instruments which inflicted pain. And then DADIANUS ordered [the workmen] to make another instrument of torture which had two great iron knives attached to it, one on this side [Fol. 29*a*, 1] and one on that, and their edges were as sharp as the teeth of a saw; and there was in it a sharp chopper which was like unto that used by the carpenter in his work. And they also made another machine inside it which had a sharp sword (or, knife) on this side and on that, and the edge of each sword was like a saw, and inside them, one by the side of each knife, was a flat bed (or, platform) in two parts. And strong, powerful men worked for forty days, twenty on this side and twenty on that, in order to construct the wheel, and they made to surround it the instruments of torture. And speedily that wheel stood like a walled fortress.

Then DADIANUS commanded the soldiers to bring the holy Mâr GEORGE from the prison-house and to hoist him up upon the wheel. And when the holy and blessed GEORGE [Fol. 29*a*, 2] came, the King said unto him, "If thou wilt offer up sacrifice to APOLLO thou shalt receive from me the helmet of salvation and

sovereignty. O thou who art counted as [belonging to] CHRIST, look at this wheel which they have made for thee that I may cast thee into it in order that it may destroy thy body, for thou art a strong soldier." And the blessed and holy GEORGE said unto him, "Indeed I am counted [as belonging to] my Lord JESUS CHRIST. Do unto me everything that thou wishest to do." And when St. GEORGE drew nigh and saw that machine his flesh shuddered, and he said, "Can I be delivered from this machine?" [Then] he turned and said, "O servant of the living GOD, why dost thou make such a thought as this to enter thy mind? [Fol. 29*b*, 1] Know thou thy lot whereby thou hast been called to Him. For CHRIST was crucified for thy sake between two thieves." And then he said, "Is not GOD in heaven and in the earth?"

And he stretched out [his hands] and spake thus, and prayed, "I glorify Thee, O my Lord JESUS CHRIST, and I give thanks unto Thee, for behold, Thou hast held me to be worthy to participate in Thy life-giving sufferings. And as they did hang Thee, my Lord, upon the wood of the Cross between two thieves, so, behold, they have made for me a strong wheel for Thy holy Name's sake. Hear Thou me, O my Lord JESUS CHRIST, even me, the sinner, Thy servant, O Thou Whose name changeth not. For Thou art the boast [Fol. 29*b*, 2] of the martyrs, and Thou wast the joy of the Prophets, the LORD GOD, the Creator of the heavens and the earth, Who appeareth, Who wast invisible in the beginning, Who art the Last, Who remembereth His saints, Whom none of the children of men knoweth. Thou art He Who by His knowledge hath set up the heavens like a tent, so that He might make dew to fall on all His creation; Who hath made

the cloud that it may let fall rain upon the righteous and sinners alike; the LORD GOD Who hath made strong the mountains by His power and the hills by His balance; Who rebuked the winds with the word of His mouth, Who cast away the angels who rebelled against Him, and they went down into the depth of SHEOL, where there is fire. [Fol. 30*a*, 1] And they shall be punished there for ever in the place where there is weeping and gnashing of teeth, and the serpents which no one can fight against. Rebuke, O GOD, all the wicked, for there is no one who can resist Thy commandment. O Lord GOD, this Thy Son in the last days took flesh upon Himself from MÂRYÂM (MARY), the holy virgin, Whose virgin-birth no man can understand. It was He who walked upon the sea without wetting His feet, and it was He who satisfied five thousand men with five loaves of bread, and Who rebuked the winds and they submitted to him in fear. [O LORD GOD,] let Thy mercy come upon me and upon all those who hearken unto Thee, for they are the work of Thy hands and Thy creation. O Lord, [Fol. 30*a*, 2] come this day and help me, and deliver me from this tribulation. For Thy mercy cometh from Thee, and honour and praise are meet for Thee, together with Thy good Father and the life-giving Holy Spirit now and for ever and ever. Amen."

And when St. GEORGE had said these words, the executioners took him and carried him along and hoisted him up and threw him on the wheel, and forty men worked the wheel round on him, and they crushed him severely and he was broken into ten pieces. And when DADIANUS and ṬERÂḲLÎNÔS the King of EGYPT saw the Seventy Kings, he cried out with a loud voice, saying, [Fol. 30*b*, 1] "Come, O all ye peoples,

and see that there is no other god besides APOLLO, and ZEUS, and POSEIDON, and SAḲAMÂNDRÔS (SCAMANDER), and DÂKU-'ANḤESṬÔS, and LÔṬEN,[1] and among goddesses ARTEMIS, goddess of the EPHESIANS. It is through these that the earth subsisteth, and these are they who have made beautiful the heavens. These are they who give sovereignty to Kings, and who make strong men to rule over the earth. Where is the GOD of St. GEORGE whom the murdering JEWS crucified? Let him come and deliver [this man] from my hand."

And the Kings commanded the soldiers to carry away the flesh of St. GEORGE, and the earth whereon his blood had been poured out, and to cast them into a pit, and to cover the pit with a large stone, so that the Christians might not be able to find [Fol. 30*b*, 2] his body and build a church over it in his name, and that the earth whereon his blood had been poured out might not [be used] for working miracles.

And when the third hour of the day arrived, King DADIANUS and the Seventy Kings with him rose up to recline at meat, and to rejoice together and to take repose. And when the Kings had departed, straightway the sun became diminished on this side and on that, and there was a great darkness, and there were thunders and many flashes of lightning in the air, and at length the earth shook to its very foundations, and the mountains and the hills trembled so violently that all the people who had passed away said, "Woe be unto us! Even the sea is shaken out of its place, and hath retreated [Fol. 31*a*, 1] for a distance of fifteen cubits." And St. MICHAEL blew the trumpet, and behold, our Lord JESUS CHRIST appeared from heaven on a chariot of light with horses of fire, and with Him were ten

[1] I cannot identify these gods.

thousand thousand angels, and the SERAPHIM and the CHERUBIM, and He stood at the mouth of the pit wherein was the body of St. GEORGE. And our Lord said unto MICHAEL, "Say thou unto this pit: 'Give me the blood, and flesh, and bones, and dust which belong to GEORGE [the servant of] CHRIST, because he himself declared that I would deliver him once again from this machine, because I am the GOD of ABRAHAM, ISAAC and JACOB'"; and MICHAEL placed the blood, and the flesh and the bones, and the dust before Him. [Fol. 31*a*, 2] And our Lord took his bones in His holy hands, saying thus: "O GEORGE, My servant, this is the hand wherewith I fashioned ADAM, and with it do I fashion thee, O my beloved Mâr GEORGE." And He breathed into his face that wherein was the spirit of life, and St. GEORGE rose up from the dead like a man who hath woken up from slumber. And He made his heart strong with health, and He said unto him, "Fear thou not, O My beloved, I will be with thee." And then He kissed him, and gave him the salutation of peace, and went up into heaven with great glory, the angels going before Him and praising Him.

And the holy Mâr GEORGE came into the city seeking for the wicked Kings with great joy. And he met DADIANUS and the Seventy wicked Kings going to the tribune of judgment, and he cried out with a loud voice and said, "O shameful one, O DADIANUS, thou art an abomination, thou and thy filthy gods, who have no breath in them. Know now that thou art unable to overcome and conquer the might of JESUS CHRIST, Who hath raised me from the dead. And thou hast put thyself and also thy filthy idols to shame." Then the holy martyr GEORGE ran [towards him], saying, "Dost thou know me, O shameful one?"

And DADIANUS said unto him, "Who [art thou?]" And the saint said, "I am GEORGE whom ye slew and cast into a pit and hacked into [Fol. 31*b*, 2] several pieces. Why dost thou revile the Name of the Lord?" And having said these words unto him, St. GEORGE went [and stood up] before the face of DADIANUS.

And King DADIANUS said unto the Seventy Kings who were going with him, "Can this be GEORGE whom I cast into a dry pit, or is it his shadow which he is presenting to us?" MAGENṬÊYÔS, the pagan King, said, "It is like unto him." And when St. GEORGE heard this he cried out with a loud voice, saying, "I am GEORGE, the servant of this same JESUS CHRIST Whom I worship and I have placed my trust in a strong GOD." And when 'ANÂDÛLĔS (ANATOLIUS?) the judge (or, governor) looked at him and saw that he was St. GEORGE who had risen from the dead, he was terrified and he cried out with a loud voice [Fol. 32*a*, 1] and said unto them, "Why are ye not ashamed, and why do ye conceal the truth? In truth this is GEORGE, the servant of God whom our Lord JESUS CHRIST hath raised up from the dead. Because of this thing, I, even I also will believe in my Lord JESUS CHRIST, and I and my soldiers who are with me will follow this [GOD]." Then was DADIANUS wroth, and he commanded his soldiers to take the judge and his soldiers outside the city, and to hack each of them into ten pieces and to cut off their heads with the sword. And thus they finished [their martyrdom] on the twenty-third day of the month of YAKÂTÎT, at the ninth hour of the day of the Sabbath, and they inherited the Kingdom of heaven and the delights thereof. And the number of the friends of their

governor 'ANÂDÛLĔS (ANATOLIUS?), [Fol. 32*a*, 2] both men and women who were of the people who were standing by, was four thousand nine hundred souls. And the holy man Mâr GEORGE was standing there, and he comforted them until they had finished their good course. May their blessing be with the soul of his beloved 'ANÔRÊWÔS (HONORIUS) for ever and ever. Amen.

[Fol. 34*a*, 1] And after this the wicked King [DADIANUS] commanded his soldiers to bring the blessed St. GEORGE to the tribune of judgment so that they might hoist him up on the iron bed, and to drive pegs into his back, and to light a fire under him. Then they hoisted St. GEORGE on to the bed of torture, and they also poured over him pitch (or, tar) and vinegar until his flesh melted. And then the King commanded them to melt up lead until, owing to the heat of the fire, it ran about like water, and to open the mouth of the saint and to pour it into his mouth. And they poured the boiling lead over his mouth and belly, but no injury whatsoever came to the saint. And the King also commanded them [Fol. 34*a*, 2] to drive huge nails (or, pegs) through his body, and they did so until the nails came through his breast. And the King commanded them to dig out a huge stone as large as the saint and to place GEORGE under it, [and they did so]. And then they rolled the stone over him again and again until all his members were crushed and broken. And the King commanded the soldiers to hang him up upon a high tree head downwards, with his feet tied together, and a huge stone hanging from his neck. And they hung him up for ten days and ten nights, and all his limbs were crushed and broken, and his blood ran out of his mouth like water.

And when the ten days were ended the wicked DADIANUS [Fol. 34*b*, 1] commanded his soldiers to bring St. GEORGE down from the tree (now behold, he was nigh unto death and only a very little spirit was left in him), and when they had brought him down and laid him on the ground, to beat him with iron rods and sharp swords; and they did so, and reduced all his limbs to pulp. And the King commanded them to saw him up with a saw, and they sawed off all his limbs. And St. GEORGE, by the might of GOD, which was with him, endured all these tortures patiently. And the King commanded them to bring large iron rods, and to make them red hot, and to thrust them into his right ear, and the executioners did as he commanded, and they thrust them into both the ears of the saint. And the King commanded them to carry him away like a dead man, and to lay him down in the prison-house. And the righteous man [Fol. 34*b*, 2] was bound in fetters, and he was lying prostrate in agony and great exhaustion through the tortures which they had inflicted on his body. And at the third hour of the night whilst Mâr GEORGE lay suffering, our Lord JESUS CHRIST came into the prison-house with His holy angels, and the prison-house was filled with light. And our Lord said unto St. GEORGE, "Behold, I command thee to rise up and to stand upon thy feet sound and whole"; and straightway he rose up uninjured. And then our Lord kissed his mouth, and stretched out His hand over his body and filled it with strength, and He said unto him, "Rise up and go and put to shame these wicked men and their filthy gods. Be strong [Fol. 35*a*, 1] and fear not, I will be with thee always. Behold, O My beloved GEORGE, I say unto thee, there shall be joy unto thee in heaven because of

thy sovereignty, and My angels shall rejoice in thee because of thy fight and thy beauty. And behold, thou shalt continue for another seven years to be tortured by these wicked Kings, and thou shalt die seven times, and I will come to thee with the holy angels, and I will take thy soul and make it to rest in the bosom of ABRAHAM, ISAAC and JACOB in delight." And when our Lord JESUS CHRIST had said these things unto him, He gave him the salutation of peace, and went up into heaven in great glory whilst GEORGE was looking at Him. [Fol. 35*a*, 2] And St. GEORGE remained in the prison-house that night, and he prayed there until the sun rose.

And on the following day the wicked Kings commanded the soldiers to bring St. GEORGE to the tribune of judgment, and they brought him. And MAGNANṬÊYÔS said unto him, "I wish to see a miracle performed by thee; thou shalt perform it before me. And if thou wilt perform a miracle before my god the SUN, and the MOON, and the Seventy gods, and ARTEMIS, for they are all gods, I will believe on thy GOD JESUS CHRIST." And the holy man Mâr GEORGE answered and said unto him, "I know full well [Fol. 35*b*, 1] that thou art not speaking the truth; on the contrary, thou wishest to lie." And King MAGNANṬÊYÔS said unto him, "Behold, there are here fixed in this place seventy thrones, and some of them are [made] of the wood of fruit-bearing trees, and some of them of the wood of trees which do not bear fruit. If thou wilt pray and wilt make the thrones send out roots and put forth leaves, I myself will believe in thy GOD JESUS CHRIST." And when St. GEORGE had heard this speech by the King he said, "Behold, it is not for your sakes that I will pray, but for the sake of the

people who are standing with you, so that they may see that I pray for the sake of the people." And straightway the saint bowed down to the ground, and whilst [the people] were looking at him he prayed to God [Fol. 35*b*, 2] concerning this work, and immediately he finished his prayer and said "Amen," straightway there was a great flash of lightning in the heavens, like that which appeared on the day where in God raised him up from the dead, and the light thereof shone on the seventy thrones, and the Spirit of God was upon them. And they sent out roots into the ground, and they put forth leaves, and each and every one gave forth foliage according to its kind. The wood of the trees which had hitherto borne fruit produced not fruit, and the wood of the trees which had not produced fruit produced fruit. And when King [Dadianus] and the [other] Kings saw what had happened, they cried out saying, "Thou, O god Apollo, art great, for thy might hath made fruit to appear out of dry planks of wood. Now as for this George, the Galilean, I do not know by what torture I can [Fol. 36*a*, 1] kill him."

Then this wicked [King] commanded the soldiers to lay St. George upon the bed of brass, and to bring [iron] pegs, each a cubit in length, and to make them red hot, and to drive them through the two sides of his body until they reached the iron (*sic*) bed; and in this manner the righteous man was nailed to the iron bed. And again the King commanded them to bring to him a carpenter, and he ordered them to scrape off the scalp of the saint's head with a certain instrument, that is to say, an iron scraper (plane?). And they poured into him boiling tar until his body was filled therewith, and it ran down from his mouth and

from his ears; and straightway the fire blazed up above his head and over all his body. And the saint was like unto a dead man. And the King commanded the soldiers to withdraw [Fol. 36*a*, 2] the [iron] pegs from his sides, and to cast him into a brazen ox, and to nail him to this brazen ox with sharp [iron] pegs. And they cast St. GEORGE into the brazen ox, and they lighted under it a fire made of the wood of fir and pine trees. And by the might of GOD St. GEORGE endured this [torture] patiently. And when our Lord JESUS CHRIST saw the exhaustion of St. GEORGE He came to him on a cloud of heaven, and He extinguished the fire that was about him, and healed all his body, and He rent the brazen ox down the middle and it became two parts. And the holy and blessed Mâr GEORGE went out therefrom as if he had been bathed in a bath. [Fol. 36*b*, 1] And then our Lord JESUS CHRIST kissed his mouth, and filled him with power, and gave him the salutation of peace and went up into heaven in great glory, and St. Mâr GEORGE watched Him [ascend]. And the saint stood up before the Kings, and in very truth there was in him nothing (*i.e.* no part) which [our Lord] had not touched.

And when the people saw this act which had taken place they cried out saying, "One is the GOD of GEORGE, JESUS CHRIST! Help us to believe in Thee." And the King commanded the soldiers to surround the people and to cut off their heads with a sharp sword, [and they did so,] and in this way they finished their strife and received the crowns of martyrdom on the first day of the week, on the tenth day of the month of MAGABÎT. Now they were in number five thousand souls; [Fol. 37*b*, 2] and St. GEORGE strengthened their hearts until they finished their strife in the peace of GOD. May his

blessing be with His beloved FESHḤA ṢĔYÔN for ever and ever. Amen and Amen.

And after this King DADIANUS commanded the soldiers to bring dried shoots of plants and to sharpen them with knives until the ends thereof resembled those of goads, and to lay the saint upon a slab of stone, and to thrust these shoots into his body. And they slit his skin, and thrust the shoots into it. And they also cut open his hands and his feet and thrust iron pegs into them. And the torturers also thrust two sharp shoots up into his nostrils until they pierced his brain [Fol. 37*a*, 1] in the top of his head; and then they rolled St. GEORGE under the stone slab. And the pointed shoots penetrated his body, and at length his blood flowed down upon the ground like water. And the righteous man shrieked and suffered excruciating agony under this torture. And the King also commanded them to fasten a plank of wood to each side of his body, to his back and to his belly, and to nail the two planks together with [iron] pegs, and to saw them down the middle with a thick saw; and they did so, and the saint strove and endured these tortures valiantly. And then they made boots to crush him like the *ḥenbaz*, and thrust the saint's feet into them. And when they had inflicted all these tortures upon him all the members of his body were crushed, and became a pulp; [Fol. 37*a*, 2] now an angel was giving him strength [to endure]. Then the wicked King commanded them to bring a great iron saw and to saw him down the middle through his head and his belly and his feet. And they did so, and he became two parts—from the crown of his head to his feet, one half of him falling on this side and the other on that; one hand, and one foot, and one half of his

body on one side, and the same on the other side. And in this wise St. GEORGE yielded up his soul.

And when the wicked Kings saw that he was dead, they commanded the soldiers to bring a great brass cauldron and to cast his body into it. And they cast his body into it together with its blood, and the pieces of his flesh which adhered to the saw and to the sharp-pointed reeds. And he commanded them [Fol. 37*a*, 1] to break up in it pieces of lead, and brass, and pitch and sulphur. And they kept a fire burning under it until the flames rose to a height of fifteen cubits (*i.e.* 22½ feet); and the slaves made a report to him, saying, "His bones are utterly consumed." And the King commanded them to sink the cauldron in the ground and to dig out for it a pit fifty cubits (*i.e.* 75 feet) deep, and to heap up earth upon it to a height of nine cubits (*i.e.* 13½ feet); and they did so. And then he commanded them to build on that spot a kind of fort wherein there might be kept the royal weapons of war, saying, "The Christians will not be able to find even a little bit of his flesh, and they will not be able to build a church (Fol. 37*b*, 2] over him."

And when the soldiers went [to do this], behold a mighty roaring broke out in the air, and there was an earthquake, and the sun became black, and the stars appeared at midday as at midnight. And our Lord Himself descended from heaven together with thousands of His angels, and all the Twelve Apostles, and DAVID who was playing his harp, and the Prophets, and all the righteous, and the whole place was so brightly illumined with light that the city was filled with the brightness of the light. And when the wicked Kings saw the light they fell down upon their faces. And our Lord came to that place where the cauldron

was, and He commanded GABRIEL [Fol. 38*a*, 1], the archangel, to cleave open the earth and to bring forth the cauldron. And our Lord cried out above the top of the dust of the bones of the righteous man which was in the cauldron, saying, "O my servant GEORGE, who art My chosen one, I command thee to rise up and to stand upon thy feet; come forth from the cauldron. I am He Who raised up LAZARUS from the dead." And straightway the martyr rose up like one whom harm hath not attacked, and with no trace whatsoever of corruption in him. And our Lord JESUS CHRIST answered and said unto him, "Be strong and valiant and conquer the evil one, O My beloved GEORGE. And do thou suffer patiently, for there shall be great joy to thee in the heavens before My angels because thou hast finished [Fol. 38*a*, 1] thy martyrdom. I have prepared a throne for thee in JERUSALEM of the heavens. And among the thrones of all the martyrs who have been before thee, and of those martyrs who shall arise after thee, there shall be no throne which shall resemble thine in any particular. And after this, O My beloved GEORGE, there shall be none who shall be like unto thee, for the Prophets, and the Apostles, and the angels, the CHERUBIM and the SERAPHIM [shall praise thee]." And our Lord saluted him and said unto him, "Blessed art thou, O GEORGE, beloved of GOD, and We boast Ourselves in thee, and in the greatness of thy patient endurance, and We do so especially because thou art one by thyself. Thou hast now revealed the Name of God openly throughout the world; and because of this our Saviour [Fol. 38*b*, 1] shall reveal thee in the heavens, as thou sittest in honour and in indescribable glory before all the denizens of heaven and the beings

of the earth." And our Redeemer said unto him "Behold, thou shalt continue in torture for three years, and thou shalt during this period put thy trust in My Name. Make thy heart strong and valiant and fear thou not, for I Myself will be with thee." And when our Lord JESUS CHRIST had said this He kissed the saint and filled him with valour and confidence (or, consolation), and gave him the salutation of peace and went up into heaven with glory and splendour.

And our Lord (*sic*) St. GEORGE came into the city, and his face was veiled with light. And he cried out, saying, "O ye wicked Kings"—now there were with them in this city all their servants, [Fol. 38*b*, 2] and their soldiers who dwelt therein—"Come ye that ye may see me, and may know that I, GEORGE, the strength of the GALILEANS, am alive. I am he whom those wicked men killed and buried in the earth, and my GOD JESUS CHRIST raised me up from the dead, He being the God of heaven and earth." And St. Mâr GEORGE walked about in all the city preaching in the Name of the Lord JESUS CHRIST.

And certain men went into the city and informed the King, saying, "O our Lord the King, behold, GEORGE the Galilean, whom thou didst burn on the machine, himself is teaching in all the city." And the wicked King commanded the soldiers to bring St. Mâr GEORGE [Fol. 39*a*, 1] to the tribune of judgment. And the saint cried out and said, "O place of judgment, behold, I have come to thee. Thou art mad, [O King], and thy filthy idols APOLLO and ZEUS are [mere] stones, but my GOD JESUS CHRIST is pure and holy." And when [the people] knew that St. GEORGE existed, they cried out, saying, "There is

no god except JESUS CHRIST, the GOD of St. GEORGE, the man of LYDDA."

And there was standing there a certain widow woman who was listening, and when she saw the miracle which had taken place she believed in GOD; now the name of this woman was SÛKALASTÎKA (in Coptic, SCHOLASTIKE). And she came to St. GEORGE, and she bowed down before him, and she embraced him, and she said unto him, "Have compassion on me, O my lord GEORGE! My son had an ox with which he used to plough [Fol. 39*a*, 2] and it has fallen into a pit and is dead, and we had no other beast to work for us except him; now help us, O our lord, for we are poor people." And St. Mâr GEORGE said unto her, "Take this little rod which I am holding in my hand and go to the fields, and lay the rod on the belly of the ox, and say unto him: In the Name of our Lord JESUS CHRIST, the GOD of St. GEORGE, rise up, and stand upon thy feet, and let no injury be found in thee." And the woman took the rod, and went to the fields even as St. GEORGE had told her to do. [And when she had laid the rod on the belly of the ox, and recited the words of St. GEORGE over him,] the beast rose up straightway, and was yoked to his plough. And when the woman saw this she praised God, saying, "Verily [Fol. 39*b*, 1] GOD hath raised up for us a prophet." And she made an agreement with the servants of St. Mâr GEORGE, and she continued to go to him morning by morning (?).

And the people used to gather round the saint, and he taught them the knowledge of CHRIST, and they cried out and said, "One is the GOD of St. Mâr GEORGE, the horseman (*i.e.* knight) of CHRIST the King, the valiant warrior."

And the Kings said unto the soldiers. "What is this uproar which we hear?" and they replied, "Behold now, that man GEORGE hath risen from the dead." And when the Kings heard that St. GEORGE was alive once more they were dumbfounded and they were horribly afraid, and they said each to his neighbour, "Is it possible? It cannot be he." And they said unto the soldiers, "We ourselves will bring him here to you so that ye may recognize him clearly, if he be Mâr GEORGE.[1] Then the soldiers brought St. Mâr GEORGE to the tribune of judgment, and all the people were following him and crying out and saying openly, "We are Christians"; and thus they cried out and said to the Kings. And the Kings were furiously angry with them, and they commanded the soldiers to cut off their heads with the sword. And the soldiers did this on the following day from the third to the ninth hour of the day; and the number of those who received crowns on that day was eight thousand five hundred and fifty souls, and they went up into heaven [Fol. 40*a*, 1] with glory. May their holy blessing be with their beloved FESHḤA ṢĔYÔN for ever and ever. Amen and Amen.

And after a few days the Kings returned to St. Mâr GEORGE, and they said unto him, "How wast thou able to rise from the dead?" And the saint said unto them, "Because of this, I received all this suffering for His (*i.e.* CHRIST'S) Name sake." And one of the Kings whose name was ṬARÂḲLÎNÔS answered and said unto the saint, "Is it really so, GEORGE? Verily I do marvel how thou wast able to go forth from the cauldron after thou hadst been cut into pieces, and they had cast thee down under the

[1] In this sentence the Ethiopian translator has erred.

ground. Now, I wish to believe in thy God because [Fol. 40*a*, 2] of the thrones which thou didst make to become green [with foliage]. And we do not know whether the gods who performed [this miracle] were [our] gods of wonders or thy gods. However, there are here in this place [a number of] stone sepulchres wherein are the bones of dead people who died a long time ago. Now if thou wilt make supplication to thy God and raise up all these dead people I will believe on thy God." And the blessed Mâr George answered and said unto the Kings, " I have in me a verse of the Gospel which proclaimeth glad tidings, and saith: ' If there be in you faith as large as a seed of mustard, and ye say to this mountain Depart, it will depart [Fol. 40*b*, 1] for you, and there is nothing which shall be too difficult for you [to do].' Nevertheless, I know that ye will not believe, and that the fire shall swallow up all of you. Still, for the sake of these people who are standing [here] I will make the operation of God our Lord Jesus Christ, to become manifest. Rise thou up, and take with thee what thou wishest, and open the funerary coffers, and bring out the bones which are inside them before this assembly, in order that my God, Who is the true God, and our only Redeemer, the lover of the children of men, the good God, Who shall be praised by everyone, may make manifest [His work]."

And King Ṭarâḳlînôs rose up, and Dadianus the King of Egypt was with him, and they opened the coffers and they brought up the bones [Fol. 40*b*, 2] which had rotted, and they found that they had become dust. And they said unto the saint, " Behold, the bones of those who have been dead for very many years are rotten, and they have become like dust";

and the righteous man said, "Bring hither their dust." Then the three (*sic*) Kings commanded their slaves to take up the dust of the ashes which they found, and carried it and laid it before St. Mâr GEORGE. And the blessed man turned his face towards the east, and he bowed his knees and knelt down, and he looked up to heaven and prayed to GOD, and he spake thus: "Hear, O Lord, the petition of thy servant which I cry out to thee. Thou Who never comest to an end, Thou King of Kings, Thou Lamp Whose light can never be extinguished or made dark, Who endureth for ever, I cry out to Thee, O my Lord and GOD, Who hath hung up [Fol. 41*a*, 1] the heavens like a curtain, and hast made the earth to stand down to the very foundations thereof, I cry unto Thee, O my Lord JESUS CHRIST, be gracious unto me and hearken unto my supplication and show Thou the evil-minded DADIANUS, and the three Kings who are with him and the people, that Thou alone art the LORD GOD. Thou didst command the winds, and didst rebuke the sea, and didst [weigh] the hills in a balance, and didst stablish firmly the mountains and the trees, and didst hurl down into the depths of Sheol the angels who rebelled, and didst drive out [from his kingdom] the King who was proud and magnified himself, and didst assign to him a place with the wild beasts of the desert for three years, and didst change his human form on him until he understood that Thou [Fol. 41*a*, 2] art GOD alone, in very truth, Who dost make to breathe the serpents in the desert. For Thou art He Who is able to do all things, and for Whom nothing is too difficult, my Lord and my GOD, Who dost gather together all the creatures which have breath, and dost not permit one of them to be cast away, for

Thou thinkest about every one. Unto thee be praise and power for ever and ever. Amen."

And immediately after he had finished his prayer the sun became dark in an instant, and a great earthquake took place, and there were lightnings and thunders, and the Spirit hovered over the bones which had become dust and ashes, and there rose up from the dust five men, and nine women, and three children. And fear and great quaking came upon the Kings and upon the people who were standing [Fol. 41*b*, 1] with them because of the great miracle which had taken place, and they all trembled violently. And when King 'Atnâsyâ (Athanasius?) saw this great miracle which had been performed by St. Mâr George, he cried out to one of those who had risen from the dead and said unto him. "What is thy name?" And he who had risen from the dead said, "My name is 'Awpîs (in Coptic, Boês)." And the King answered and said unto him, "How many years is it since thou didst die?" [And the man said unto him. "More than two (in Coptic, four) hundred years."] And the King said unto him, "Had Christ come in the time when thou wast living in the world?" [And he who had risen from the dead said unto him, "I do not know, I never heard that He had come."] And the King said unto him, "Which of the gods didst thou worship when thou wast alive?" And he who had risen from the dead said, "I used to worship a deaf and blind [Fol. 41*b*, 2] idol which could not breathe, that is to say, filthy Apollo, but when I died and my soul departed from my body, they took me down into the River of Fire of Gehenna, in the deepest depth of Sheol. The fire thereof consumeth mercilessly, and it can never be quenched, and

[there is] the Worm which never slumbereth. And they cast me down into that fire for a space of four (*sic*) hundred and fifty years, and I was under the waves thereof. And the idol APOLLO was with me, and he used to make a mock of me, and at the same time he said, 'Thou must know, O wretched man, that I was never a god but a soulless idol. It is because of this (*i.e.* thy worship of me) that thy LORD GOD hath abandoned thee; thou hast worshipped a foul Satan, and because of this thou shalt find torture along with me for ever" [Fol. 42*a*, 1].

And after a few days the Son of the LIVING GOD came down into SHEOL, and there went before Him a Cross of light which lighted up SHEOL, and He took up all those who were captives [there] with Him. And the angels who had charge of us and of SHEOL called me, and they said, 'Disclose your sins so that ye may receive punishment for them.' Hearken, O King, and take heed, so that I may inform thee, and let every man believe in Him that was crucified. And if a man hath committed many sins, when he goeth forth from this body, they (*i.e.* the angels) will take him into SHEOL, and on the Sabbath day they will give him rest. And as for us who are worshippers of idols, they will not permit us to enjoy rest even for a single hour, because we were not baptized [Fol. 42*a*, 2] and because we did not believe in CHRIST Who was crucified. And no mercy whatsoever shall be shown to the man who doth not believe on Him."

And when the Kings and all the people heard these words they marvelled and became speechless. Then DADIANUS the King said unto him, "Restrain thyself from talk of this kind. As for thee, it is now four (*sic*) hundred and fifty years since thou didst die, and I

swear by the great god APOLLO that thy mind hath perished because of the length of the years of this period. Come now, both thee and thy brethren who have risen from the dead, that ye may worship the great god APOLLO, the polluted." And Tô'AS (in Coptic, JOVINUS) answered and said unto him, "Cursed, cursed, cursed art thou, O filthy dog, and cursed is APOLLO, the polluted one, with thee." And then he who was raised from the dead lifted up his eyes [Fol. 42*b*, 1] and looked into the face of St. GEORGE, and he bowed down to the ground at his feet and said unto him, "I beseech thee, O my lord St. Mâr GEORGE, thou shining lamp, who art in truth the beloved of JESUS CHRIST, whom the soldiers of heaven await with great eagerness to welcome so that thou mayest go with them to JERUSALEM, the city of JESUS CHRIST, grant unto us that we may also abide with them. For I and those who are with me suffered these tortures every day and all day long until this day. And now, because of the greatness of thy mercy and thy prayer, make us to go up from the depths of the earth. Show mercy unto us and give us all the seal of JESUS and [Fol. 42*b*, 2] the baptism of CHRIST. Make supplication on our behalf so that He may not make us to go back to the GEHENNA from which we have come forth and may not enter therein again." And when St. Mâr GEORGE saw their faith he smote the earth with his foot, and a spring of very clear water appeared, and they all received Christian baptism in it from the Apostle, the brother of JOHN; and he baptized them in the Name of the Father, and the Son, and the Holy Ghost, [saying,] "Go ye and lie down until the appearance of the Lord JESUS CHRIST, the Son of the LIVING GOD, and He

shall raise you up again at the Resurrection of the Righteous." And [the angels] took them into the Garden of Delight through the intercession of St. [Fol. 43*a*, 1] Mâr GEORGE, and they were never more seen.

And King DADIANUS looked up into heaven for one hour (*i.e.* an indefinite time), and then turning to the Kings who were sitting with him, said, "Did I not say unto you, Who is like unto GEORGE the magician? Behold, he hath made devils to appear before us in the guise of men, and he hath said unto us, I have raised up the dead." And after this the Kings debated among themselves, saying, "What shall we do with the magician? We do not know what we can do to these GALILEANS." And then they commanded the slaves to lay him upon the ground, and to beat him with rods which were filled with thorns until the blood flowed down upon the ground; [and they did so]. And that impostor commanded [Fol. 43*a*, 2] and said, "Go round about through the city and seek out for me [that] poor widow"; but there was no poor woman in all the city who resembled the widow who had seen the tree [grow] with her own eyes. And the King commanded the soldiers to bring the righteous man into her house, saying, "I will destroy this race of GALILEANS"; and they took St. GEORGE into the house of the poor widow, and there they bound him. After this St. Mâr GEORGE rose up, and he found that his body had been healed of his wounds, and the whole of him was shining with light. And when the soldiers who were with him in the prison-house saw the light which had risen up they all fell down [upon their faces]. And our Lord set His chariot [Fol. 43*b*, 1] above the place wherein the saint was, and He commanded the archangel SALÂTYÂL

to minister to the righteous man, and our Lord filled him with strength and victory and went up into heaven in great glory.

And St. Mâr GEORGE laid hold upon the soldiers, and lifted them up, and he commanded them [to depart], and he sent them into their own houses in peace, and he remained by himself in the house of the poor widow. Then he said to that poor widow, "Give me some bread that I may eat, for I am famished, for behold it is three whole days since I tasted any food whatsoever." And the poor widow answered and said unto him, [Fol. 43*b*, 2] "O my lord, hold me excused; I have no bread in my house." And the saint said unto her, "Which of the gods dost thou worship?" And the widow answered him saying, "APOLLO and 'ABYÂREPSÎS (HERAKLES?), the great gods of the Kings." And the blessed man GEORGE said unto her, "Verily it is a righteous judgment of GOD that thou hast no bread in thy house." Then the widow said in her heart, "Behold, [as] I look upon this man, a stranger, he appeareth as an angel of GOD. I will go out and beg some bread from my friends and neighbours for this righteous man. And if I find grace and mercy because of him he shall eat forthwith, [Fol. 44*a*, 1] and I also shall eat, and my son shall eat."

And as soon as this poor widow had gone out from the door of her house she lifted up her eyes to heaven and looked thereat, and she wept, saying, "O GOD of the universe, this righteous man is famished. O GOD, Who didst stretch out the heavens and made them strong, and didst adorn them with stars, Who didst weigh the mountains and the hills in a balance, Who didst reveal [Thy Son] to the race of the children

of men, Who wast pleased to let Him hang on the wood until He had redeemed all His creation, Who appeared to His Prophets and gave them the Holy Spirit so that they might praise and bless Him, Whose mercy cannot be told, Whose light hath risen in the world, [Fol. 44*a*, 1] Who hath made firm the earth upon the waters, [grant me my petition]."

And when the poor widow woman had said this she went back into her house; and the blessed man, the servant of CHRIST, was sitting there. And his face was shining [like] the sun. And he had made his back to rest upon a wooden beam which was lying under another beam which was broken; now it had fallen down from the roof of the house of that widow woman. And when the saint pressed his back against the wood of the pillar near which he was standing, it put forth roots, and branches and foliage, and then and there became a great tree. And the branches thereof rose up above the roof of [the house of] that poor widow, and it towered above the great high and lofty walls of the city for a distance [Fol. 44*b*, 1] of fifteen cubits (*i.e.* $22\frac{1}{2}$ feet). And behold, St. [MICHAEL] the archangel came down from heaven and brought to him bread, and a table [to be set] on the table of the widow, which was filled with very pure bread. And he blessed her house, and it was filled with good things of every kind, like the houses of Kings.

And when that woman came into [her house] and saw the face of St. Mâr GEORGE shining like the sun, and looked upon the table and all the rich food which was upon it, and the tree which had grown up and towered upwards, she was afraid, and [she bowed down] at his feet. And she said, "Behold, I declare

that the god of the GALILEANS hath descended from heaven, [Fol. 44*b*, 2] and come into the house of me, the miserable woman, His handmaiden, and He hath helped my poverty." And then she made haste and bowed down to the ground at the feet of St. GEORGE, saying, "Have compassion on me, O my lord." And the saint answered and said unto her, "Rise up, woman. I am not the GOD of the GALILEANS, but I am His servant." And the widow woman said unto him, "If thou art really His servant, and if thine handmaiden hath found favour with thee, hearken unto what I will say unto thee. O my lord, grant unto her permission to speak before thee." And St. GEORGE answered and said unto her, "Speak. Say thy say." And she said unto him, "O my lord, I have a son who is nine years old, and he is deaf, dumb, [Fol. 45*a*, 1] blind, and lame, and I am ashamed to show him to my neighbours. His father died and he left me four months after I had conceived him, and after I had brought him forth I did not allow anyone to see him. If it should happen that thy mercy found me, O my lord, and thou didst heal my son, I would believe on thy God." And the righteous man said unto her, "The mercy of GOD shall be to thee; bring hither thy child." And then she brought him from the third bedroom (?) which was in her house, and she laid him on the bosom of St. Mâr GEORGE. And the saint did not remain silent, and he prayed over him. And having finished his prayer and said "Amen," he made the Sign of the Cross over the eyes of the child, [Fol. 45*a*, 2] and breathed on his face, and there fell from the front of his eyes something which was like a *fesûs* stone, and which resembled charcoal; and straightway the child saw. And the

woman said unto the saint, "Thy mercy protecteth him, but let him hear [with his ears] and walk with his feet." And St. GEORGE answered and said unto her, "Is not the grace which hath found him at this moment sufficient? Get thee gone until the day which I shall beg him from thee. And when I cry out his name he shall hear me, and shall walk to me, and shall fulfil my word and shall minister unto me." And the woman did not return an answer to [his] word, for she saw that his face was as that of an angel of GOD.

Then the wicked Kings went forth and walked about in the market-place of the city, seeking for the robbers of the house [Fol. 45*b*, 1] of their gods, on whom they executed judgment. And as they were walking through the city they saw the withered tree which had put forth foliage through GOD and His martyr GEORGE, and it towered up above the coping of the walls and the habitations of the city to a height of fifteen cubits; and they all were silent with astonishment. And DADIANUS said unto the Kings who were with him, "What is this marvellous production which I see this day in this city—the great tree which flourishes and towers upwards in this place?" And they said unto him, "This city hath become mighty through GEORGE the Galilean." Then he measured the tree, and it was fifteen cubits in height, and the Kings marvelled because GEORGE [Fol. 45*b*, 2] had wrought this great miracle.

And DADIANUS said, "Who liveth in this house?" And they informed him that it was GEORGE, the teacher of the mystery of the Galileans, who lived in the house of the widow woman. And the wicked man DADIANUS said, "Do ye not see that our words

and the judgment passed on him by us cause him no sorrow, and that therefore there is joy to him?" Then straightway the King was wroth, and he commanded the soldiers to bring St. GEORGE to him, [and they did so,] and they dragged him along the ground, and they beat his head with whips made of dry leather, and all the members of his body; and two by two the soldiers flogged him for eight days. And at length piece by piece his body fell on the ground, and his blood flowed down his nostrils like water. Then the King commanded the soldiers to bring blazing torches [Fol. 46*a*, 1] and to lay them on his sides, and they heaped fire upon him until the sides of his body were consumed. And the soldiers also made an iron pot which was large enough to cover over his face and his ears, and they set it upon his head, and lighted a fire under him. And this wicked King also made them bring a block of wood (or, a tree trunk) and to lay the saint upon it, and he nailed his body to this wood with seventy nails. And besides this they poured tar and sulphur over him and made them to burn fiercely. And the saint and martyr and valiant Mâr GEORGE did not answer a single word, for his heart (or, mind) was with the heavenly beings who are in the heavens.

And after this [Fol. 46*a*, 2] the King commanded them to hoist him up upon the bed of torture, and scrape him and to crush him; and the soldiers did so until his bowels came out and [fell to] the ground. And when St. GEORGE had been punished with all the various forms of torture he yielded up his spirit. And the King burned all the bones and all the flesh of the saint, and his body was reduced to dust. And the wicked King commanded the soldiers to take up

the body of St. Mâr GEORGE, and to carry it away and bring it up to the top of a high mountain, the name of which was "YEDRÂS"—now this mountain which is called "YEDRÂS" is a desert place—and to scatter it about in the winds on the top of the mountain, so that the Christians might not be able to find the dust [Fol. 46*b*, 1] of his body on the mountain; and they did so and returned to their place. Then speedily there were lightnings, and thunders, and a great earthquake, and when the soldiers had gone away a distance of three stadia, there came a voice from heaven so mighty that the mountain quaked to its very foundations, and our Lord JESUS CHRIST came down riding upon a cloud of light, and angels and archangels surrounded Him, and they sang [as they went] before Him. And our Lord sat down on that mountain, and He commanded the four winds of the mountain to gather together for Him all the dust of the body of St. Mâr GEORGE. And our Lord cried out to the saint with [Fol. 46*b*, 2] a vivifying and divine voice, and He said unto him, "O GEORGE, My chosen servant and warrior, rise up from thy slumber. Fear thou not, and I will help thee with My life-giving voice." And straightway St. GEORGE rose up, like a sick man coming forth from his asylum, and no pain whatsoever was in him. And our Redeemer embraced him, and said unto him, "Fear thou not, and I will make thee strong to put to shame the wicked King. Rise up this very moment and go into the city so that thou mayest put to shame these wicked Kings and their vile idols, so that they may not say, 'His GOD was not able to deliver him out of my hand.' My peace be with thee for ever." And having said this our Redeemer kissed him [Fol. 47*a*, 1]

and gave him the salutation of peace, and went up into heaven in great glory.

And the blessed Mâr GEORGE ran after the soldiers and cried out with a loud voice as he went, saying, "Wait for me, and stand still for a little, O my brethren. Behold, I have come to go with you to the wicked Kings." And when the soldiers saw St. GEORGE running after them they stood still. And when he had come up with them they asked him, saying, "Whence comest thou? Was it not thy body which we took up the mountain YEDRÂS in a basket, and scattered the dust thereof [to the winds]?" And the saint laughed and said unto them, "Yea, I am he whom ye cast away, and my GOD hath raised me up." And when the soldiers knew (or, were certain) that the saint was Mâr GEORGE, they [Fol. 47*a*, 2] were dismayed, and they marvelled and said with one loud voice, "It is he, Thou art GOD and the Lord CHRIST our Lord. Because of thy holy name do thou raise up the children of men who have become dust, and whose ashes we have scattered to the winds, and let them live again." Then they bowed down to the ground before Mâr GEORGE and said unto him, "We beseech thee, O servant of the LIVING GOD, to have compassion upon our souls and to give us the SEAL of JESUS CHRIST." And when the saint saw the firmness of their hearts, he answered [*some words omitted*] and he made water which was exceedingly sweet to spring up [from the ground]. Then he prayed [Fol. 47*b*, 1], and JOHN the Evangelist came and baptized the soldiers, who were about four hundred (*sic*) souls, in number, and he blessed them and St. Mâr GEORGE also, and then he vanished from their sight.

And those who had been baptized went all together with the saint to the Kings who were deniers [of CHRIST], and the names of these men were 'AÊLOKEN, and 'AGLÔS, and SÂRÎK, and ḤUALḴÔN. These came, one after the other, to the Kings, and they cried out, saying, "Be ashamed of yourselves, O ye Kings who are deniers of CHRIST and hypocrites! Behold GEORGE, the dust of whose body ye scattered to the winds. Behold, our Lord and our GOD JESUS CHRIST, the Good GOD and lover of the children of men, hath raised him up from the dead. And because of this thing [Fol. 47*b*, 2] we, all of us, believe on Him. From now onwards we shall become the soldiers of GOD, and we shall serve the God of St. Mâr GEORGE, Who hath raised him up from the dead." This [they said to the deniers of CHRIST].

And when the Kings saw St. Mâr GEORGE standing [there] they marvelled greatly, and they commanded the soldiers to carry the saint into the prison-house until they could take counsel together as to what they were to do with him. And when the wicked DADIANUS heard this matter from the soldiers and from the other people who remained, he and the other Kings became furiously angry. And DADIANUS commanded the soldiers to crucify GOLḴÔN head downwards, and to cut off the heads of 'AGLÔSES, and 'ASÂRÎS, and AFÔSRÎS with a sharp sword. [And the soldiers did so,] and then they finished their fight and received the incorruptible crowns of martyrdom on the second day of the month of MÎYÂZYÂ, at the ninth hour of the day, and they entered into everlasting happiness. May their blessing be with their beloved FESHḤA ṢĔYÔN for ever and ever. Amen.

[Fol. 49*a*, 1] And after these things these wicked

Kings commanded the soldiers to bring St. Mâr GEORGE to them secretly, so that the people might not see him [and know] that he was alive, and cry out to them. And when the saint stood up before the wicked King he said, "O thou impostor! Behold, my GOD JESUS CHRIST has raised me up that I may put thee to shame and also thy filthy idols, which are the works of the hand of man and have no breath in them." And when the King heard this from the martyr GEORGE he said unto him, "Behold, we know this day that thou art a teacher of magic, and that there is no one to be compared with thee [in skill] in all the world. Now do thou take from us twelve hundred *litres* [Fol. 49*a*, 2] of gold, and depart from this city and hide thyself. And do not permit any man to have knowledge of the place where thou art; thus shalt thou have rest from all the labours and all the tortures which thou hast endured." And the blessed man GEORGE answered and said unto them, "Ye filthy dogs! I of my own accord abandoned my own great riches which my fathers left me. And these consisted of very much more than twenty thousand three hundred pounds of gold; and besides this there were very much more than forty-four thousand and nine pounds of silver and a countless number of cattle and sheep, and slaves, male and female, and horses, and asses, and great vineyards, and plantations, and olive groves [Fol. 49*b*, 1], and my palace which was ornamented with the ornamentations of this world, and all these things I willingly cast behind me, and my mother too, and my sister, for the sake of the Name of our Lord JESUS CHRIST. And I accepted (or, bore) all these tortures by them (*i.e.* the Kings) because of His love, and He will never withdraw it from me. And ye

counsel me now to take one (*sic*) hundred pounds of gold from you, and to deny my God and the God of the Christians, and to go down to the depth of Sheol for ever, even as ye are [going]." And he said unto them, "O ye cursed [Kings] who are prepared for everlasting fire with your father Satan and his servants!"

And when these [Fol. 49*b*, 2] wicked [Kings] heard this abuse from St. George they were exceedingly angry, and they commanded the soldiers to bring a knife for flesh (*i.e.* a butcher's knife) [and] great razors wherewith to slice off the skin of his (*i.e.* the saint's) head; and they carried out this command. And that wicked King also commanded them to bring two red-hot iron rods, and they thrust them in his eyes and straightway the pupils of his eyes fell down on the ground. And he also commanded them to cut out his tongue; and they did so. And he also commanded them to tie his feet to wooden bands, and to break the bones of his legs with an iron axe; and they did so. And then they took St. George and carried him into the prison-house, and behold, [Fol. 50*a*, 1] the spirit of the holy man was low and there was very little breath left in him; and they (*i.e.* the soldiers) departed to their various machines quickly. And when midnight came our Lord Jesus Christ entered the prison-house with His angels, the Watchers, and He stretched out His hand over all the body of the saint and healed him, and raised him up. And He said unto him, "Be strong, O My beloved, and valiant and victorious, Mâr [George]. I will be with thee, and My Father, the Good [God], and the Holy Spirit, the life-giver. And behold, there hath drawn nigh unto thee the day wherein thou shalt receive the helmet of

the Kingdom, and seven crowns incorruptible for ever." And when our Lord had said this to the blessed man, He kissed him, and filled him with power, and went up with great glory and honour into [Fol. 50*a*, 2] the heavens.

And on the following day King DADIANUS rose up and said to the soldiers, "Go ye into the prison-house and see what hath happened to this Christian magician." And when they went into the prison-house they found the blessed man in the condition of one who had not suffered torture. And they bowed down before him, and they said unto him, "We beseech thee, O servant of GOD, Mâr GEORGE, to make us servants of thy GOD." And this fighter who was faithful to CHRIST taught them, and prepared them for baptism with his own hand. And they went with him to the Kings saying, "We are Christians openly, servants of CHRIST." And when the crowd of wicked men saw [Fol. 50*b*, 1] GOD standing with Mâr GEORGE, and that no harm (or, injury) whatsoever had befallen him, and that his face shone like the sun, they cried out, saying, "There is no GOD in heaven or on earth except JESUS CHRIST our Lord, the GOD of St. GEORGE, and we all, from this moment, number ourselves with him."

Then were these wicked Kings put to shame, and they became enraged and were furiously angry, and they commanded the soldiers to take them outside the city and to cut off their heads with the sword; and they cut them off. In this wise they finished their martyrdom, and received incorruptible crowns, on the [Fol. 50*b*, 2] twenty-fifth day of the month ḤAMLÊ; and the number of those who were baptized was two thousand four hundred and one, and eight

soldiers. May their blessing be with their beloved HONORIUS, and with their servant FESHḤA ṢĔYÔN, and with their handmaiden 'AḲLĂSYÂ, for ever and ever! Amen.

[Fol. 52*a*, 1] Hearken, O ye beloved believers who belong to CHRIST. I indeed have undertaken to describe to you all the tortures which this righteous soldier of CHRIST, the valiant fighter and conqueror Mâr GEORGE, endured patiently, but the day hath come to an end and I am not able to relate to you the conclusion of his fight and his excellent qualities, for they are exceedingly numerous. Now for a period of seven years this one man continued to fight against the Seventy Kings and their armies. They inflicted upon him the tortures of all kinds which were devised by each of them in order to turn him from his noble counsel, and they were unable to strike fear into him. There cannot be found in the whole world anyone who proclaimed everywhere the Name of JESUS CHRIST except this man, [Fol. 52*a*, 2] the valiant and victorious Mâr GEORGE. And now I am struck with wonderment and dumbness, and my bowels become exceedingly hot. O my brethren, when I remember the marvellous and stupendous sufferings of this brilliant star, the beloved of GOD, the pure and holy Mâr GEORGE, the Knight of CHRIST, who stood solitary and alone in the world. No one was able to diminish his trust in CHRIST, and this holy man defied all the Kings of the world and their armies, and he was found to be a firm and constant believer on CHRIST, the Lord of mighty powers, the GOD of this man.

O my lord Mâr GEORGE, unto whom shall I compare thee among the saints? Shall I say of thee [Fol. 52*b*, 1] that thou art a prophet, or a lawgiver? Or shall

I call thee an apostle, or a martyr, or a righteous man? Thou art worthy in very truth, O beloved of CHRIST, that I should call thee by all these names. If I call thee a prophet, thou art far more exalted than all [the prophets]. And if I call thee a lawgiver, thou art more excellent than all [the lawgivers] by reason of the tortures [thou hast suffered]. They sawed ISAIAH in twain with a saw of wood once because of [his] righteousness, and he died, and he at once reclined with all the saints. As for thee, O my lord St. GEORGE, they sawed thee with a saw of iron, and they tortured thee with the wheel, and with knives [Fol. 52*b*, 2] and with the axe, and thou didst die four times for righteousness' sake. MOSES the lawgiver saw a very little of the glory of GOD, whereas, O my blessed lord GEORGE, the Lord of glory held converse with thee, mouth to mouth, four times. The Apostles preached in all the ends of the world, but they were Twelve in number, and the Seventy-two disciples defied the worshippers of idols. But thou, O GEORGE, thou brilliant star, thou sun of righteousness, in truth did alone and by thyself defy the worshippers of idols and all their armies. And thou didst chastize them with the fire of heaven, and didst make the Name of CHRIST to shine brightly in [all] the ends of the world. A work [done-in] secret shall be exalted openly, even as thou art [Fol. 53*a*, 1] more than all the martyrs. And it is not I alone who say this to thee, but the King of Kings. JESUS CHRIST; He is a witness concerning thee. Among those born of women there is none greater than JOHN the BAPTIST; and as for thee, there is none who shall be compared with thee among all the martyrs, whether it be those who were martyrs before

thee, or those who shall become martyrs after thee for ever. Behold, thou shalt be far superior to them all because of thy patient endurance, and hunger, and thirst, and cruel imprisonments, and the terrible tortures which thou didst endure in the body by day and by night for seven years, and more especially because of the purity of thy body in truth, O St. GEORGE.

Behold, thou art greatly exalted, O sun of righteousness—far more than the Patriarchs and all the Judges [Fol. 53*a*, 2]. But O, thou beloved one of CHRIST. I entreat thee not to reject me because my feeble mind is unable to describe thy exalted honours adequately. This, however, I know of a certainty—am I not the miserable man THEODOTUS?—there will never be another after me who will be able to describe adequately thy glory, O valiant Knight of CHRIST, GEORGE the Conqueror! Nevertheless, O my beloved brethren, because of the many sufferings which he endured during these seven years through those seventy ravening wild beasts, we will, by the good pleasure of GOD the MOST HIGH, return to our discourse, and describe to you the end of the fight of this truly glorious man St. GEORGE.

And it came to pass after these things, those Seventy Kings saw that seven years had passed, during which time [Fol. 53*b*, 1] they had been torturing the saint, and that they had not been able to conquer his strong will, and that they had killed him three times, that he had died and risen up again from the dead, they took counsel together as to what means they should use to snare him with persuasive words. Then they commanded the soldiers to bring the blessed man GEORGE to the tribune of judgment.

And King DADIANUS said unto him, "Great is thy magic, O GEORGE. I swear unto thee by my lord the Sun, and by the Seventy Gods, and by ARTEMIS, the mother of all the gods, that I have shown long-suffering towards thee. As a father rebuketh his son, at the same time desiring for him every good thing, even so have I rebuked thee. Now I will receive thee to myself like an only son, and everything which thou shalt ask from me I will give thee even to my Kingdom. But hearken [Fol. 53*b*, 2] to what I am going to say unto thee, like a son who hearkeneth to the words of his father. Behold, O my son, thou must understand that from this time forward I love thee, and therefore thou must not cause me pain, and thou must also offer up incense to APOLLO, the god who saveth the whole world; and if thou wilt bow down before him once only I will make thee to occupy the rank of second in my Kingdom, and I will bestow great riches upon thee. And when I am dead thou wilt become glorious, since thou wilt sit on [the throne of] my Kingdom, and thou wilt wear my crown, and wilt inherit my splendid state."

And St. GEORGE answered and said unto him, "I have lived seven years during which thou hast tortured me, and I have never heard from thee until this day one word of persuasion. [Fol. 54*a*, 1] And this word which thou sayest to me [now] thou didst not utter before in order to make me to have confidence in thee. Where was this word (or, speech) before to-day? And behold, for seven years thou hast been torturing me every day. Through thee I have tasted death [three] times, and my Lord JESUS CHRIST raised me up, and all thy tortures which I have brought upon myself from thee have ended in

nothing; and had it not been that my God laid hold upon my soul and made it strong, I should have died [finally] the first time. And dost thou not know, O King, that the race of Christians doth not die quickly? Thou didst cut me up into many pieces, but my Lord Jesus Christ healed me of it (*i.e.* the cutting up). And, moreover, dost thou not know, O King, that [Fol. 54*a*, 2] for Christians their deaths are very much better than their lives. Have I not heard from thee on many occasions a saying which is wholly like unto this? And besides this, dost thou not know that the race of Christians loveth conquest, and the overcoming of those who oppose them? And from this moment thou hast made me to feel great gladness at thy words of persuasion to me, and thy voice (or, speech) maketh my heart exceedingly happy—that I should bow down before Apollo, whom thou dost worship—for then I shall be avenged for all that thou hast done to me. King Dadianus saith unto me, 'Pardon this my offence, for mercy is the law of thy father.' "

And St. George said unto him, "Behold, thou hast persuaded me to sacrifice to thy gods, [Fol. 54*b*, 1] but I cannot bow down to thy gods at this moment. Permit me [to wait] until to-morrow for them to make me strong . . . for the time has passed away, and the day hath turned to evening; at day-break to-morrow I will worship Apollo before the multitude when all the people will see me. And to-morrow let the herald go round so that the people may [know] and come to see me sacrificing to the gods." And Dadianus answered and said unto him, "Far be it from me (*i.e.* God forbid) to do this thing! It shall not come about through me, and [the soldiers shall] not take thee into the prison-house again, O

GEORGE, my beloved one. How can such terrible words be spoken by thee? It is not seemly for me to have thee brought into the prison-house again. Release me [Fol. 54*b*, 2] [from blame] for the tortures which I inflicted upon thee, even as a son should release [from blame] his father, O my son GEORGE. And, moreover, I was ignorant. And do thou accept me as a father. Come and go with me into the innermost chambers of my palace, where [Queen] ALEXANDRA reposeth, so that thou mayest rest thyself there with her until to-morrow, and thou shalt be exceedingly glad." And DADIANUS rose up and ran to kiss the head of St. Mâr GEORGE. And the saint said to King DADIANUS, "Keep thyself far from me, and thou shalt not kiss me now, neither my head nor my hands, until I have first sacrificed to APOLLO; after that do whatsoever pleaseth thee." And the saint refused to have his head kissed, saying these words: [Fol. 55*a*, 1] "We GALILEANS are not accustomed to have our heads kissed by you pagans unless we have first offered up sacrifice to your gods." And when DADIANUS kept himself at a distance, Mâr GEORGE said unto him, "O King, do not thou ask the GALILEANS to do what thou wishest."

And then the King brought the saint with him into the inner chambers of the palace wherein the Queen dwelt; and he went out (*sic*) to the Queen and partook of a meal with her; and the saint and the Queen sat down side by side, and the two of them were by themselves. And when the sun was setting, St. Mâr GEORGE stood up, and he turned his face to the east; and he knelt down on his kness and prayed, and recited the following psalm: "Who is a great god [Fol. 55*b*, 2] like our GOD? The great GOD is my GOD,

and among the gods there is none like unto Thee, O Lord, Thou Thyself art God alone. Thou art He Who worketh wonders." And again he said, "Why do the nations gather themselves together, and the people babble vanity? And the Kings of the earth have risen up, and the princes have come together to them, against God and against His Anointed." And when he had finished his prayer and said "Amen," Queen Alexandra answered and said unto him, "O my lord George, who are these Kings and Princes who have gathered themselves together? And who are those who have magnified themselves and have babbled vanity? And who is God? And who is [Fol. 55*b*, 1] His Anointed? And who is Christ? O my lord George, teach me so that I may profit thereby. For thy words please me, and the utterance of thy mouth stirreth my heart, and I will hearken unto thee with a willing heart."

Then the blessed George opened his mouth, and he began to expound to her the deep words which are in the Books of the Old [Testament] and the New [Testament]; and how there existed from the beginning the Father and the Son, and the Holy Ghost. And he said unto her, "Hearken, O Queen. When God had created the heavens, and the earth, and the sun, and the moon, and the stars, and all created things, He took dust from the earth and created man so that He might show him His work. And the children of men are the work of the hand of God, [Fol. 55*b*, 2] the Sustainer of all this universe, and it was for his sake that He stablished firmly the heavens and the earth, and the moon and the stars, and the beasts and all creatures with their various kinds of appearances. What sayest thou to this, O Queen?

Since God alone created [them], whence can he obtain all the bones, and sinews, and the eyes, and the tongue, and the throat, and the ears, and the nostrils? All these things did God make for man out of earth only."

And St. George answered and said unto her, "Yea, and He filled man with intelligence and the knowledge of God in truth. And God made him to dwell in the Garden of Delight; and He gave unto him the commandment to keep His word [Fol. 56*a*, 1] as God. And man transgressed the commandment of God, and his enemy pleased his heart, and he died with him in sin, and went down to the depths of Sheol for ever. And when God looked at His creature, and saw the extent of his helplessness, because of His goodness He could not bear [the sight], nay, He sent down His beloved Son into the world, and He became incarnate by the Holy Ghost of the Virgin Mary, the God-bearer without blemish. And she brought Him forth as a man, being God and being indeed a perfect man with the exception of sin only. And of His own free will, and by the good pleasure of the Father, and the Son, and the Holy Ghost, He was crucified on a tree. And He died for our sakes [Fol. 56*a*, 2] in the body so that He might deliver us from the hand of our enemy, and bring man back again into the Garden of Delight, and gather together those who were scattered."

And the Queen answered and said unto him, "O my lord, Mâr George, I am hearkening [to the words coming] from thee with a willing heart. Why did Christ come down from heaven upon the earth"? And St. George answered and said unto her, "When Satan, the enemy of all that is good, saw that man

did indeed know their Creator, he entered into the heart of kings and governors, and they made idols—in the name of devils—of gold, and silver, and wood, and stone—now they were the habitations of devils who were without [Fol. 56*b*, 1] breath (or, soul), and they forsook GOD their Creator, the Most High. It was for this reason that [the Son of GOD] came down." And the Queen said unto him, "Then are the gods really devils?" And St. GEORGE said unto her, "Dost thou not know, O Queen, that they are idols and that they cannot move about?" And the Queen said unto him, "O my lord GEORGE, doth the King not know that there is another GOD beside APOLLO? But teach me now how the Son of GOD came into the world, and by what means?"

And the blessed Mâr GEORGE said unto her, "Hear, O Queen ALEXANDRA, hear what saith the prophet, the shepherd of ISRAEL, [Fol. 56*b*, 2] who looked upon [the people] as the sheep of JOSEPH (?). 'Thou Who sittest above the Cherubim appear; raise up Thy might and come and deliver us.' And he saith, 'God shall come visibly.' And in another place he saith figuratively, 'He shall come down like the dew upon the fleece.' And MOSES also prophesied and said, 'He shall come down like rain upon the dried-up fields,' and the Holy Ghost Himself spake thus in prophecy. Now the fleece is MARY, the God-bearer. HABAKKUK the prophet prophesied and said, 'O Lord, I heard the noise of Thee, and I was afraid; I knew Thy work and I marvelled." And the Queen said unto him, "O my lord St. GEORGE, [Fol. 57*a*, 1] What did that HABAKKUK fear? And what did he see and marvel at?" And the blessed Mâr GEORGE said unto her, "Hearken, O Queen. Prophecy

speaketh with strength, even as God. The Creator was coming in the coming of Christ, and Habakkuk feared. And he knew, moreover, that He would live with men and would go about [with them], and he marvelled." The Queen said unto him, "Make me to know the whole matter clearly in very truth, and describe it thoroughly to me with perfect lucidity. I well believe, O my lord, all that thou sayest to me, and thy converse is well-pleasing to me. But I beseech thee, O my lord, to make intercession on my behalf with God, for thy God is great. [Fol. 57*a*, 2] I have lived in darkness [and] in ignorance. Pray thou for me that the imposture of filthy idols, and the fear of evil devils may be far from me, for we women are weak in the performance of good things (or, in the virtues)." And straightway she wept.

And St. George said unto her, "On my part I rejoice in thee, O woman, [for] I have seen thy firm faith; I myself continue to weep (?)." And he dried (?) her (*sic*) tears with his raiment. And he said unto her, "Believe to-day on my Lord Jesus Christ and on the Three Co-equal Persons of the Trinity, and then no evil whatsoever shall find thee." And the Queen said unto him, "I believe [Fol. 57*b*, 1] on Him, and that He is the God of heaven and of earth, and the Creator of everything, and that He is immortal. But I am afraid of the King, for he is an evil man, and there is no fear in his face, and he is a ravening wild beast and a cannibal. Verily he is the wickedest man of all those who go about on the earth. Woe is me, for I have consorted with him. As for thee, O my lord, hide thou this mystery within thee, and I will believe on the Lord God. But leave me so that I may sleep a little, for I am tired out by

this night. And, O my lord [and] father Mâr GEORGE, GOD knoweth [Fol. 57*b*, 2] that I have benefited greatly by thee." And St. GEORGE left her to lie down to sleep.

And he stood up and prayed to GOD, and he worshipped Him kneeling upon his knees until the daylight came. And when the day broke, DADIANUS commanded the soldiers to bring St. GEORGE from the place where the Queen lived, so that he might worship the idols. And he sent a message to him, saying, "Make haste and come hither to me that thou mayest worship the gods, and thou shalt receive much riches from all the Kings, and they will also set upon thy head the helmet of the kingdom; and [then], O beloved one, thy heart shall rejoice itself and be happy. [Come] so that all the people may see thee before we go to [our] feast." And when St. [Fol. 58*a* 1] Mâr GEORGE had come he answered and said, "When a small matter is being tried before one king it is meet that he should be surrounded by several people; therefore it is far more fitting for a large company of men to be present when a great matter is being discussed before [several] kings. Do thou then, O King, take thy seat here with thy fellow-kings, and I will go to the house of the gods, along with the priests, so that I may worship APOLLO, and I will come back to thee."

And when King DADIANUS heard these words from St. GEORGE, he commanded a herald to go round about [the city] and to cry out with a loud voice, saying, "Come, O all ye people who are in every part of the city so that ye may see St. GEORGE, the Galilean, the councillor of the Christians, [Fol. 58*a*, 2] going to worship APOLLO." Then straightway all

the people of the city, both men and women, gathered themselves together, and they all marvelled exceedingly concerning Mâr GEORGE, and they said among themselves, "What is going to happen to this righteous man?" And when the poor widow woman, the eyes of whose son St. Mâr GEORGE had opened, heard the herald crying out, she rent her garments and cut off the hair of her head, and she lifted up her eyes to heaven with weeping and burning of heart. And she lifted up her son on her shoulders, and she went among the crowd, and cried out, saying, "O father GEORGE, my lord, [Fol. 58*b*, 1] thou valiant knight of CHRIST, thou hast raised the dead, and given light to the blind, and made the lame to run, and the deaf to hear, and the dumb to speak, and cleansed the lepers, and driven out devils, and thou hast wrought many mighty deeds in this city, and hast made a withered tree to live again, and hast made the wooden pillar of my house to burst into leaf, and hast made it yield fruit. All these things hast thou done in my house, and thou didst fill my table with dainty foods. I was a poor woman and I became exceedingly rich; I had become an erring woman and thou didst bring me back to GOD, Who is, in truth, the Sustainer of the worlds; thy prayer enabled me to fight [Fol. 58*b*, 2] devils and all the hosts of them. And after all the things which thou hast done in the Name of JESUS CHRIST art thou going, my lord, to worship APOLLO, and to put to utter shame all the Christian peoples who shall come after thee?"

And when St. GEORGE heard the voice of the widow woman uttering these words he rejoiced exceedingly because of the firmness of her Faith, and he smiled and laughed openly. And he said unto her, "Set

down thy son off thy shoulders upon the earth." Then St. Mâr GEORGE cried out to the boy and said unto him, " In the Name of my LORD JESUS CHRIST, Who hath made the hidden things of the earth to be uncovered (or, opened), Who saith unto thee, ' Rise up and stand upon thy feet,' let my words be fulfilled." And straightway [Fol. 59*a*, 1] the boy rose up, and his legs became straight, and his ears were opened. And he came to St. GEORGE, and kissed his feet, and the Saint said unto him before all the people, who were assembled there, " O boy, I say unto thee, go and enter the house of APOLLO, the blind, deaf, dumb, ignorant, and senseless [idol], and say unto him, ' Come, get thee forth quickly; behold, GEORGE, the servant of JESUS CHRIST, calleth thee to him.' " And straightway the boy departed and went into the house of APOLLO, and informed him as St. GEORGE had instructed him. And the unclean spirit which dwelt in the temple of APOLLO was terrified, and came forth with the boy, and the image made haste and ran along with him, crying out, " O JESUS, the Nazarene, Thou drawest everyone to Thee. When the wood of Thy Cross [Fol. 59*a*, 2] appeared it fought against us, and behold, Thou hast forced Thy servant GEORGE to fight against us; though he hath abandoned us, yet Thou hast used compulsion over me by means of this boy."

And when that unclean spirit which dwelt in the idols had said this, straightway he leaped down from his throne (*i.e.* pedestal) and went out [of the temple] and he followed the boy, and each of them made haste to come to St. GEORGE, and the unclean spirit stood up before the martyr. And St. GEORGE said unto the idol, " Is it true that thou art the god of the pagan

idolaters who dost speak in the image (or, statue)?" And the spirit of SATAN which dwelt in the image said unto him, "Have a little patience with me, O my lord, so that I may make known unto thee everything"; and the saint said unto him, [Fol. 59*b*, 1] "Say thy say." And the unclean spirit said, "I am not the gods of the idolaters; I am SATAN, [the god of] darkness. Hadst thou not knowledge of me, O St. GEORGE, or hadst thou not?" And St. GEORGE said unto him, "Nay, I never had any knowledge of thee." And SATAN said unto him, "Permit me and I will make known unto thee everything concerning my work in the past, from the time when I was a good being until this present, when I am a being of error." And the saint said unto him, "Speak, and I will hear thee."

And the unclean spirit answered and said, "When GOD had created the heavens and the earth and had planted a garden in the east, He said, 'Let us make man in our own form and likeness.' And when He had made him He made him to dwell in the Garden of 'Ēdôm, saying, 'Eat of every tree with the exception of one tree which is in [Fol. 59*b*, 2] the middle of the Garden; of that thou shalt not eat. For in the day thou eatest therefrom thou shalt surely die.' Thereupon I made that tree pleasant to their mouths, and in their sight more desirable than any other tree in the Garden. And I corrupted the serpent and it led astray the woman and the man until they transgressed the commandment of GOD. And this work being accomplished, he (*i.e.* GOD) removed heaven from the earth. And God said unto His angels, 'Go ye and worship the work of My hands,' and straightway St. MICHAEL rose up with his hosts

and worshipped according to the command. And I was there, and I refused [to obey] the command of the Judge of righteousness, and I said unto Him, 'How can I worship [man], seeing that I was created first? [Fol 60*a*, 1] And having refused to do this I did not worship him that was inferior to me. Then straightway was God wroth with me, and He drove me forth from my state of glory, and cast me down like rain upon the rock; and Surufêl enshrouded me in the deepest darkness. And I was in a state lower than that of my brethren, and I lived in Gehenna in cruel torture. And this was my work (*i.e.* what I did). I went up into the third heaven and I listened to the command which came forth from God concerning men, and I. . . . And I came down, and I laid hold upon them and I destroyed them, and I scattered many peoples. And when God cleansed the land from me I took up my abode in the idols. And I made men [Fol. 60*a*, 2] serve them and worship the work of their hands. And again I went to the doors of the church, and when a man slipped and fell, and the priest drove him outside, I cast thoughts into his mind until I drew him into my net, and when I had waited I cast [into him] many thoughts until he came into my work. And I lead into error those who go into the house of God, and if the priest will not absolve them quickly, I set their hearts firmly on another god. And it was because we saw that God exalted men to heaven, and hurled us down into the lowermost depth of the earth, [Fol. 60*b*, 1] that we became the enemy of the children of men, and made them to abandon God and worship us, we idols, so that God may drag them down along with us into the depths of Sheol."

And St. GEORGE answered and said unto him, "O miserable denier [of CHRIST], accursed one, thou dost thyself say in thine own words that thou didst let them hurl thee from thine honourable estate, and didst of thine own free will choose darkness because thou wast the enemy of GOD; why dost thou set up the net [to catch] the souls of men? Dost thou wish to drag them down with thee into the lowest depths of SHEOL?" And the SATAN who dwelt in the image said, [Fol. 60*b*, 2] "I swear unto thee by the Seven Powers of heaven, by the Ten LEBÛṬ, by the hair of the sun, by the eyebrows of the moon, and the darkness of the deep of the earth, if SATAN had granted it to me I would have destroyed thee when I held converse with thee." And St. GEORGE said unto him, "O accursed one, thou hast tempted me many times, but by the might of our Lord JESUS CHRIST thou could never find anything whatsoever against me which would give thee thy opportunity. And now because thou hast abased thyself before me and hast held converse with me, receive thou thy punishment (or, torture) from GOD by my mouth, O unclean one. As GOD made the earth to open her mouth and swallow up DATHAN and ABIRAM, even so will He make it [Fol. 61*a*, 1] to swallow thee and those who are like unto them." Then St. GEORGE smote the earth with his foot, and straightway the deep opened itself and swallowed up APOLLO before all the people. And he said unto the unclean spirit, "Get thee down into the lowermost depth of SHEOL, thou and the idol in which thou didst dwell, so that thou mayest answer for the souls which thou hast made to go forth, and which thou hast led into error in vanity. GOD shall punish thee

with torture." And straightway APOLLO went down into the lowermost depth of SHEOL before all the people, and he commanded [the angels] to take him down into the depth of GEHENNA until the Great Day.

Then St. Mâr GEORGE rose up and took to himself strength of heart, and he unfastened [Fol. 61*a*, 2] the belt with which he was belted, and he came in the might of GOD to the temple of APOLLO, and he threw it round the neck of HERAKLES, and said unto him, "O filthy idol in which an unclean spirit dwelleth! Come, get thee forth [thou unclean spirit] from the idol." And he made over them (*i.e.* the idols) the Sign of the Cross, in the Name of the Father, and the Son, and the Holy Ghost, and he smote the other filthy idols which [the people] worshipped, [saying], "They shall be destroyed and perish from the earth. I am GEORGE. I have come and I will destroy you with anger and great wrath by the command of my Lord JESUS CHRIST." And then straightway the idols quaked and fell off their thrones (or, pedestals) and became as dust, for the [Fol. 61*b*, 1] angel of GOD smashed them and destroyed them. And the devils who had had their habitation in them fled away, and when St. GEORGE saw this he rejoiced greatly. And when the priests of the idols saw that their gods had been destroyed they rent their garments and went to the Kings and reported to them everything that had happened.

And King DADIANUS was filled with furious wrath, and he sent servants and they bound St. Mâr GEORGE in fetters and brought him to the [Seventy] Kings. And all the people were following after him, and they cried out, saying, "We are Christians openly, and we

number ourselves among [the servants of] the God of St. Mâr George." And King Dadianus said unto the Saint, [Fol. 61*b*, 2] "O thou filthiest of all Christians, thou son of perdition, thou didst make an agreement with me, and thou didst covenant with me that thou wouldst worship my gods, and wouldst offer up to them galbanum and myrrh. Why hast thou not worshipped them, and why hast thou falsified thy word? Dost thou not know that I have power over thee, and that I can do what I like with thee?" And St. George answered and said unto him, "My God Whom I serve is He Who will deliver me out of thy hand Thou hast believed in Apollo, and hast held him to be thy god. Go now and bring him hither to me that I may worship him before thee." And the King said unto him, "Where am I to find Apollo and Herakles? Thou mockest [me], for have I not heard what hath become of them? [Fol. 62*a*, 1] Dost thou imagine that the priests have not told me that thou hast smashed Herakles in pieces, and that thou didst also command the earth to open her mouth and swallow up Apollo and Herakles? Wouldst thou have me go down into the place where they are whilst I am alive, O George?" And St. George said unto him, "O miserable and foolish man, who [art] unable to help others. When our Lord cometh in His glory on the awful Day of Judgment, what wilt thou do on that day? Tell me, O King." And when the King heard these words he was greatly ashamed, and he was angry with a great anger, and he rent his tunic, and rose up and came into the place where Queen Alexandra dwelt; and she knew [his mood, for] his face showed her, and she did not behave towards him [Fol. 62*a*, 2] like a

child.[1] And the wicked King said unto ALEXANDRA, "I have taken counsel and I am greatly troubled by the race of the GALILEANS, and especially by this impostor and magician GEORGE."

And when the Queen heard these words she rose up several times and stood before DADIANUS [and said unto him], "O thou scoffer, thou wild beast, thou devourer of human flesh, let alone this race of the children of men, [for] they are Christians. The GOD of the Christians is GOD Most High, and is mighty and triumphant, the GOD of heaven and earth. He is the greatest of all the gods, and more especially He is GOD Alone. [Fol. 62*b*, 1] And He will extinguish thee in thy kingdom, and He will abate the pride of thy evil heart. Is it not sufficient for thee that thou hast tortured this man, and that thou hast seen his splendid deeds? Thou dost not understand."

And King DADIANUS answered and said unto her, "Woe be unto thee, O Queen ALEXANDRA! What hath come to thee? Can it be that this magician hath bewitched thee?" And the Queen said unto him, "My Lord JESUS CHRIST hath called me with the holy call of the excellent Mâr GEORGE." And when the wicked King DADIANUS heard the Name of JESUS CHRIST [come] from her mouth, he became furiously angry, and he seized her by the hair of her head, and dragged her out to the wicked Kings, and he took her and set her up [Fol. 62*b*, 2] in their midst, and he made known to them everything that had taken place and what she had said unto him. And he showed her all cruel, terrible and awesome instruments of torture. And DADIANUS commanded [his

[1] Translation doubtful.

soldiers] to hang her up on a tree by the hair of her head with her feet touching the ground, [and they did so]. And they hung her up on a tree, and stripped her naked, and they scraped her with a scraper until her blood flowed down upon the ground, but although she was suffering continuous pain she did not cease to pray. And she lifted up her eyes to God Whom she loved and in Whom she delighted, Who abideth for ever and ever. And when she saw St. Mâr George she said unto him, "O righteous man, I entreat thee to make supplication on my behalf [Fol. 63*a*, 1] to God, the Great King, that He will have compassion on me in the great torture in which I am." And St. George said unto her, "Be patient a little, O Queen, so that thou mayest receive an incorruptible crown of life from my Lord Jesus Christ."

Then the King commanded the soldiers to take her down from the tree and to bring a huge mass of flinty rock and lay it upon her breast; and [they did so]. Now the stone was so huge that only with great difficulty could four men lift it off the ground. And the King also commanded them to bring pitch and sulphur, and to melt them up together and pour them on her breast; [and they did so]; and the Queen endured this severe torture patiently through the power of the Holy Ghost. Then she said unto St. George, [Fol. 63*a*, 2] "What shall I do, O my lord, for I am distressed because I have not acquired the grace of baptism which is of Christ. My heart maketh me to suffer anguish, and it destroyeth my hope which thou hast taught me [to have]. And I am saying, How can the gates of the kingdom of heaveń, and the doors of the Garden (*i.e.* Paradise) be open to me [without baptism]"? And St. George

answered and said unto her, "Grieve not thyself concerning this matter, nay, be thou strong. Behold, thou shalt obtain baptism, for thou shalt be baptized with thine own blood which is poured out. And behold, the angels are waiting to give thee baptism, and they will crown thee with the crown of life, and will give thee peace." And whilst the King was sitting there he wrote an order that they were to cut off her head forthwith. [Fol. 63*b*, 1] And whilst they were taking her outside [the city] to cut off her holy head, she said unto the soldiers, "I beseech you to wait a little so that I may pray to my God, the living [God] for Whose holy Name's sake I am now suffering, and to Whom I am now returning." And she turned and looked at her royal palace, and then forthwith Queen Alexandra cried out and said, "O my Lord Jesus Christ, shut not against me the gates of Thy Garden (*i.e.* Paradise), nay, open Thou the doors thereof, and receive me to Thyself with a shining face wherein there is no sin, O my Lord, for I have suffered for [Fol. 63*b*, 2] the sake of Thy holy Name. Accept my soul, and open to me the gates of Thy Garden. Glory be to Thee for ever and ever."

[On Fol. 64*a* and *b* some of the tortures applied to Queen Alexandra are depicted.]

[Fol. 65*a*, 1] And when the Queen had said these words the soldiers took her outside the city, and there her holy head was cut off on the twenty-fifth day of the month of Mîyâzyâ, and she received the crown of life, and she went into the Garden making intercession for sinners, and in the place of this world she inherited the kingdom of heaven which never passeth away with glory and honour.

And after Queen ALEXANDRA had ended her martyrdom, all [the Kings] gathered together forthwith, and [DADIANUS] called St. Mâr GEORGE [and said unto him], "Behold, thou hast dealt with my wife until her head was cut off, and thou hast destroyed her. Come immediately and offer up sacrifice, so that I may not have to inflict tortures upon thee and treat thee with severe cruelty." And one of the [Fol. 65*a*, 2] Kings whose name was MAGNANṬÊYÔS answered and said unto DADIANUS, "Hearken to me so that thou mayest give death to GEORGE. And if thou dost not hearken unto me he will bewitch the whole city." Thereupon they sat down and wrote [a decree] for the ending of the martyrdom of the blessed St. Mâr GEORGE, saying thus: "I, DADIANUS the King, together with his fellow-kings, write [the decree] for ending the martyrdom, and for the death of GEORGE the Galilean, who was not pleased to worship our gods. I, DADIANUS, and MÂRTÂNYÂS, and ḤALDEYÂS, and AHREGLEYÂS, and PARAMÎTÎS, the King of EGYPT, we and the Seventy Kings who rule the whole world, command that [Fol. 65*b*, 1] the soldiers shall cut off the head of St. GEORGE the Galilean with a sharp sword. Now know, O all ye people, this [fact]: we are innocent of the blood of this holy and noble Mâr GEORGE."

Then straightway the soldiers put a bridle in the mouth of the saint, and they took him outside the city, and he was holding the edict (or, warrant) for his death in his hand; and he went forth joyously and gladly. And when he arrived at the iron gate of the city, with one foot outside it and the other inside it, he said unto the soldiers who were holding him, "I entreat you O my brethren, to let me pray for a

space to my God on behalf of these wicked Kings. [Fol. 65*b*, 2] For ye know, O my brethren, that the Seventy hypocritical Kings have been torturing me for seven years to-day, and that I ought to give to them a space of time in prayer," and the soldiers allowed him to pray, and meanwhile the Kings had prepared a feast, and they were rejoicing over the death of the blessed George.

And straightway St. George lifted up his eyes to heaven, and he made supplication to God, saying, "O my Lord and God Jesus Christ, Who didst send fire from heaven to Elijah the prophet, and didst burn up the two captains of one (?) hundred soldiers; and the whole company of [each of] them, do Thou send to me, O my Lord, [Fol. 66*a*, 1] that same fire from heaven and burn up these Seventy Kings and the idolaters who are with them and round about [Fol. 66*a*, 2] them, and let not one of them remain alive. Unto Thee belongeth glory and majesty for ever and ever. Amen." [Fol. 67*a*, 1] And straightway a mighty voice was heard from heaven, and fire came down and burnt up those Seventy Kings—now the cup was in the hand of the wicked Dadianus with the wine untasted—and all their armies together. Now the number of those whom the fire burnt up was fifty-five thousand men. And the soldiers who were with St. George did not know of this mystery until after they had cut off his head.

And when the righteous man knew himself that the fire had burnt up those wicked [kings], and the soldiers came to take him to his doom, he said unto those who were holding him, "Wait a little for me so that I may pray for myself only." Then he knelt down on his knees and spake thus: "O my Lord

JESUS CHRIST, make my soul to rejoice, and do Thou hearken this day to the supplication of Thy servant GEORGE. Behold, I have been serving in the army for seven years, and I have been punished and tortured for the kingdom of GOD's sake. Do Thou receive me where Thou art in a favourable hour. And behold, I see very many peoples here who will [wish to] divide my body among them as soon as ever I have finished my course. And Thou, O Lord, knowest well that my body will not suffice for the people in all the world." And he lifted up his eyes to heaven, and said, "O my LORD and my GOD, Thou didst smash in pieces the image [of Nebuchadnezzar's god] in gold, and didst force the wicked king to be a wanderer among men, [Fol. 67*b*, 1] and didst make his portion to be with the wild beasts of the desert, until seven years had passed over him and he knew that Thou wast the righteous Judge, the GOD of heaven and earth, the Maker of all creation, both the things that were visible and invisible. Look upon my lowly state and hear me, O GOD in this hour.

"O my Lord, give grace to my name that it may be salvation and a help to all the world, and to everyone who hath slept a sleep and is terrified. Remember Thy servant and let him be raised up without any evil thing having found him. O my Lord JESUS CHRIST, hear my petition and give grace to my name and healing by my body. And everyone who shall take [Fol. 67*b*, 2] my body to a king or to a governor, whether it be he who is in tribulation or he who is in affliction in his counsel, when they pray unto Thee in my name, do Thou hear them. And if storm winds blow, or there is a terrifying wind from the south, when they cry out my name in trustfulness, have mercy

upon them, and show them compassion. And send a gentle and merciful rain upon the whole country, O my Lord and God, Thou Sustainer of all the world. O my Lord remember those who make mention of (*i.e.* commemorate) the name of Thy servant George; O Lord, give grace by my body. Be Thou a helper of everyone who shall mention my name, and raise him from every evil thing. O my Lord, grant grace to my name so that everyone may remember my fight. And lay not upon them [Fol. 68*a*, 1] any disturbing thing and no evil wound so that their sins may poison (?) them. Remember, O Lord, that they are flesh and blood; Thou knowest their ways. Whosoever wisheth to lead them astray or to separate them from Thee, do Thou crush the evil one under their feet, and reckon not against them their sins. And I make supplication unto Thee, O my Lord Christ, on behalf of those who travel on the sea, and those who sail on the rivers, so that when violent storm winds rise up against them, and tribulation findeth them, when they make mention of my name do Thou help all of them, and always guide them to their habitations in peace. To Thee, and the Good Father, and the Holy and Life-giving Spirit [Fol. 68*a*, 2] be praise now and henceforward and for ever and ever. Amen."

And at that moment the whole air was filled with celestial angels, and our Lord Jesus Christ came to him, sitting upon the Cherubim and Seraphim, and He appeared unto him in great glory. And there came with Him all the Prophets in their different companies, and with them were the holy Patriarchs, and our holy Fathers the Apostles, and the Martyrs, and all the righteous, and the Archangels in their

companies, and they were singing praises to their Creator.

Now the soldiers who were holding the blessed and holy GEORGE fell asleep and they all became [Fol. 68*b*, 1] like corpses. And our Lord said unto the blessed Mâr GEORGE, "Peace be unto thee, O GEORGE, My chosen one, [the chosen] of the Father and the Holy Ghost, thou beloved one of My angels, and of all the company of the saints and fighters, thou heir of the kingdom of the heavens. Blessed art thou, O GEORGE; come to Me this day that I may give thee rest, and thou shalt receive the incorruptible and everlasting crown which is in the heavens. And behold, there are prepared for thee seven crowns of glory by the hand of My heavenly Father, Who shall lay them on thy head this day. Blessed art thou, O My beloved GEORGE, for behold, I have made ready for thee a high [Fol. 68*b*, 2] throne, and it is decorated with every kind of beautiful thing in fine gold, and with gems, and with priceless pearls, so that they may seat thee upon it this day in the highest heavens side by side with the Father and the Holy Ghost. Blessed art thou, O My beloved GEORGE, because thou hast made known openly My Name, and the Names of My Good Father and the Holy Ghost, the giver of life, before all the kings of the world. And I will make thy name to be known openly with My Name before My angels, and it shall shine brightly, O My beloved, because none of the children of men was able to put his trust in My Name during these years except thyself. Thou alone hast met the Seventy Kings and hast stood up before them. [Fol. 69*a*, 1] And in all the world, among the bishops, and priests, and deacons, and the laity thou alone in the

whole world hast believed. I swear unto thee, O beloved one, by My hand, that in truth I will confirm My covenant with thee. And when thou mountest thy spiritual horse in the heavens and dost come with thy fellow-saints, all the martyrs, thou shalt worship the TRINITY. And all the righteous have knowledge of thee and of the honour which I have bestowed upon thee, O My beloved.

"And all the martyrs shall make known thy name, and thy honour, that thou art GEORGE, and that thou art the beloved of GOD, and they all shall bow down before thee according to the command of My Father, the GOOD [GOD]. And now, O beloved, behold, thy name [Fol. 69*a*, 2] is joined to My Name, so that it may be a harbour of salvation to all the world. I swear unto thee by My own Person that he whose fate it is to find a portion of thy body, or even a thread of thine apparel, shall find salvation therein. And every man who believeth on thy name and in the suffering which thou hast endured for My Name's sake, I will deliver from every kind of tribulation. And everyone who falleth sick, whether it be man or woman, or shall be in the terrifying place of judgment, or in the offices of the tax-gatherer, or in prison, or in any lake or river, or on any road whereon they are travelling, or when they fall into the hands of thieves, or into the jaws of wild beasts, [Fol. 69*b*, 2] or into a ravine, or come nigh to an evil death, or fall into deep and agonizing despair, or into any kind of serious trial wherein the children of men fall, when they cry out to thee in My holy Name three times, saying, 'O GOD of St. GEORGE, help me,' straightway I will have mercy upon them, and I will answer them speedily, and I will fulfil for them

everything which they ask, and that which they think on in their hearts, and I will deliver them from their tribulations. And everyone who shall write the book of thy strife, or who shall have written [the history] of the toil which came upon thee, and the afflictions which thou didst suffer for My Name's sake, I will write their names in the Book of Life. [Fol. 69*b*, 2] And I will forgive their sins, and I will make them children in the kingdom of the heavens, and I will make them to dwell with thee here in one kingdom for ever.

"And whosoever shall build a martyrium in thy name, and shall give the book of thy strife to a church, I will make him to dwell in My heavenly kingdom and I will never cast him aside. And whosoever shall paint a picture of thee, or who shall call his son by thy name, I will bless him, and I will be with him for ever; and I will make his heart rejoice, and I will place angels in thy church to minister unto him so that he may [be protected] in every place. Or, he who shall make an offering, or a gift of wine [Fol. 70*a*, 1] and incense to a church in thy name on the day of thine honourable festival, I will help in this world, and I will place him with thee in the delight of My kingdom in the heavens, and him that becometh [naked] in thy name I will cover with celestial apparel. And him that shall light a lamp in a church in thy name, or shall give incense, and fine flour of wheat, and oil and wicks for the lamps, I will give command to the angels so that they may light him on his way when he cometh to the pasture of heaven with great joy. He who shall receive into his house a pilgrim in thy name, I will forgive him his sins and receive him into My kingdom.

He who shall give alms in thy name to the poor and needy, and to women with child, and to the lame and the blind, [Fol. 70*a*, 2] I will number among My saints, and I will make him to lack nothing of the delight of My kingdom. I am the LORD thy GOD, and the GOD of all creation; that which goeth forth from My mouth shall never be gainsaid (or, falsified), and I will perform these things. I swear by My own Person, O My beloved GEORGE, and according to what thou hast said to Me I will fulfil. As I say unto thee, that among those born of women there shall never arise one who is greater than JOHN the Baptist, even so I say unto thee this day, that there hath never been among the company of martyrs who were before thee anyone who is to be compared with thee, and there shall never be among those who shall come after thee.

"Now make haste and finish thy mission, so that I may go up [into heaven] on the chariot of the Cherubim. [Fol. 70*b*, 1] And I will bring thee as a gift to My Father, the GOOD [GOD] and to the Holy Ghost. And all the heavenly beings shall rejoice themselves over thee; and they are all waiting to welcome thee. And as for thy body, I will make it so that if anyone toucheth it, it shall make the whole world to quake. And there shall be a congregation in this place, and at length thy servants shall come and take thy body and they shall bear it [away] with honour. And behold, thy mother and thy sister, both of them, and thy betrothed wife, I will make them to go up before thee. They shall not see thy death in this world, they shall only see thee with thy Father, and the great glory [Fol. 70*b*, 2] which I have given unto thee in the kingdom in the

heavens. And behold, as for the Seventy wicked Kings, who are kings of this world, I will destroy them for thy sake, and in that thy blood was poured out upon the ground they shall cease and shall cry out, 'O god of all the idols.'

"And My Name shall be praised in all the world, for I have worked for thee. And I will command thy kinsfolk to build for thee a church in thy name in thy city, and they shall lay thy body therein with honour and jubilation. And after a few days DIABOLUS shall lift himself up against the churches, and he shall pour out the blood of the martyrs in many thousands throughout the world [Fol. 71*a*, 1] for a period of twenty-one years because of the mighty deeds which I Myself will do in thy holy church. And when this hypocrite, this wicked King of the time, hath planned to destroy thy holy church, and he sendeth a captain of a hundred with his soldiers [to do] this work, I will set thee against the evil one so that thou mayest punish him with an exceedingly evil death, even as thou didst punish those Seventy wicked Kings and the persecution of thee ceased. In like manner I will send thee to punish this wicked man, and another [King] shall sit (*i.e.* reign) in his stead, according to the command of My Father, the GOOD [GOD]. And he shall build for thee a great, and high, and glorious, and beautiful church. And he shall pay honour to thy [Fol. 71*a*, 2] churches, and the people shall pay Me divine honour openly in every place for ever.

"And I will make them to build for thee many churches in all the world, and they shall praise thee fully, and I will fill all the ends of the world with thy name. And I will cause many miracles to be

wrought in the church wherein is thy body, and I will make all men bring alms and oblations and gifts to thy church[es] in all [the world], and they shall celebrate a great festival in honour of thee, and especially on the day of thy commemoration, which is that of the consummation of thy martyrdom. And I will make all the JEWS, and the CHILDREN OF ESAU, and even [men of] FÂRS (PERSIA), to come [Fol. 71*b*, 1] to thy church, and they shall give gifts thereto on that day. I will bless all the crops of wheat in all the world, and I will make ripe all the fruits of the earth on the day of thy festival, the day whereon thou shalt receive [thy] crown. And, moreover, the day of the building of thy church shall be the beginning of [the growth of] the fruits of the earth, that is to say, the seventh day of the month of ḤADÂR. Thy name shall be exalted in heaven and glorious upon earth, O My beloved GEORGE, and strong and mighty for ever and ever, Amen." This is the covenant which our Lord JESUS CHRIST gave to His beloved GEORGE, and He filled him with might and gladness.

And the blessed St. GEORGE rejoiced, and was exceedingly glad. [Fol. 71*b*, 2] And he said, "I give thanks unto Thee for Thou hast honoured me and exalted me exceedingly, far more than I have deserved; nevertheless, bless me with Thy holy hand." And then our Lord made the Sign of the Cross with His hand over the face of the saint, and disappeared from him.

And St. GEORGE woke up the soldiers and said unto them, "Come with me, O brethren, and fulfil [your] order, and do what ye have to do." And he turned his face towards the east, and made over it the Sign

of the Cross in the Name of the Father and the Son and the Holy Ghost. And he prayed and stretched out his neck, and straightway they cut off his honourable head with the sword; and there went forth from it at once blood, and water, and milk. And our Lord commanded the archangel MICHAEL to receive [Fol. 72*a*, 1] the blood, and water, and milk in a shining napkin. And our Lord took the soul of St. GEORGE in divine hand, and kissed it and wrapped it up in a celestial cloth, and took it up with Him. And all the air became filled with holy angels, and they all in their companies sang praises before Him until He brought it as an offering to His Father the Good [GOD] and the Holy Ghost, the life-giver, and He arrayed it in shining apparel. And He crowned it with a helmet of fine gold, inlaid with precious stones (or, pearls), which was encircled with three crowns engraved with flowers of the Tree of Life, in accordance with the number of the years of his tortures, and He wrote his name with [the names of] the first-born company [of] angels for ever. [Fol. 72*a*, 2] And He commanded the soldiers of heaven and all the saints in their [various] grades to make him to sit upon an exalted throne, and to celebrate a festival in his honour in the heavenly JERUSALEM. May his holy blessing be with us, and may it deliver us from the snares of SATAN our adversary for ever and ever. Amen.

And after this a great and terrible thing happened on the earth, and there were lightnings and thunders from heaven, and floods of rain, and many shocks of earthquakes; and the earth was convulsed three times, and all the people who were standing there fled, and when the soldiers saw [what was happening] they believed in the GOD of St. GEORGE.

And when the pure soul of the saint had gone up [Fol. 72*b*, 1] into heaven, it bowed low before GOD, and our Lord commanded and said, "Every believing soul after it hath gone forth from its body shall bow down to the HOLY TRINITY, and then it shall be taken to MY beloved GEORGE that it may bow down to him."

In this wise was consummated the martyrdom of the holy and blessed GEORGE on the day of the EVE (*i.e.* Friday) at the ninth hour, on the twenty-third day of the month of MARMÛDÂ. [Fol. 72*b*, 2] Praise be to the Father and the Son, and the Holy Ghost for ever and ever. Amen. May the help of this martyr be with his beloved one and his servant, the son of the old man FESHḤA ṢĔYÔN, and with the soul of his father HONORIUS, and his mother 'AḲLÊSYÂ, and his brother ZARA ṢĔYÔN, and WALDA 'AMLÂK, and WALDA GABR'ÊL, 'AWSÂBYÔS, TAKLA 'ABÎB, WALDA ĒWÔSTÂTĒWÔS (EUSTATHIUS), WALDA KÎRÔS, 'ĬYÂSÛ, and his grandmother HAYAMÂNÂYET, and his sisters 'ADARÂ ṢĔYÔN, WALATTA ṢĔYÔN, and WALATTA MÎKÂ'ÊL. [Fol. 73*a* and *b* contain pictures of the beheading of St. GEORGE, etc.]

HERE ENDETH THE [HISTORY OF THE] MARTYRDOM OF THE HOLY AND BLESSED MAN MÂR GEORGE.

[Fol. 74*a*, 1] NOW SEḲRÂṬĔS (PASICRATES), the servant of St. GEORGE, was standing outside by the body of his lord, and he wept over him. And there were neither rains nor winter clouds in the place wherein was the body of St. Mâr GEORGE, the righteous man in truth, nay the place was shining like the sun. And there were two other servants of the saint who lived in this city, and they came to their fellow-

servant PASICRATES, who was weeping outside the place where the body of his lord was. And when they saw their lord, and that his head was cut off, they fell down on their faces, and bowed low [Fol. 74*a*, 2] before him, and they wept over him. And PASICRATES made known to them everything which our Lord JESUS CHRIST had said unto their lord, and they rejoiced exceedingly. And they attached his holy head to his honourable body, and it fitted to it as if it had never been cut off, and no sign whatsoever of the [blow of the] sword was visible on it. And the servants of the saint held converse among themselves saying, "With pure and undefiled faith we believe that the Lord received our lord to Himself, and that all the words which He spake to him will in very truth be fulfilled by Him."

And then they carried away the pure body of St. Mâr GEORGE, and the odour from it was that of flowers which have (Fol. 74*b*, 1] an exceedingly sweet smell. And they took the body and carried it into their house wherein they dwelt; and seven years passed them by, and no one dwelt with them. Then an earthquake took place, and the whole [world] became dark. And the waves of the sea rose up to the highest part of the city, and wished (*i.e.* threatened) to submerge it entirely. And the believing men who had heard the voice of the LORD when He was speaking to the blessed Mâr GEORGE, cried out, saying, "O Thou holy GOD of St. GEORGE, help us in this tribulation." And immediately the sea receded and the clouds were dispersed, and the sun rose (*i.e.* shone).

And on the following day the servants of St. Mâr GEORGE came and made inquiries concerning the [Seventy] Kings, and behold, they could not find them

[Fol. 74*b*, 1], since God had destroyed them. And great rejoicing took place in all the world, and the doors of the churches were thrown open again throughout the world. And the servants of the saint bought perfumes and spices with rich odours, and glorious cloths, and they prepared the body of their lord for burial in a splendid manner. And they took it out from the city secretly, and they carried it in a ship that it might bear it to the city of LÊDÂ (LYDDA), together with [a copy of] the book of his fight, and they found [there] kinsmen of the saint with whom they deposited it. And there was a certain man whose name was ANDREW, who was the brother of the mother of St. Mâr GEORGE, and he took the body of the saint into his house [Fol. 75*a*, 1] with great joy. And all the people gathered themselves together and built a church, and then they sent to JERUSALEM, and brought the Archbishop Abbâ THEODORE, who consecrated it on the seventh day of the month of ḤADÂR. And they laid the body of the saint therein on this day, that is to say on the seventh day of the month of Ḥadâr. And [Abbâ THEODORE] completed the work concerning him, and he offered up the Holy Offering, that is to say, the holy Body and Blood of our Lord JESUS CHRIST. And very many extraordinary signs (*i.e.* miracles) and mighty works were made manifest in this holy church.

And after this St. Mâr GEORGE went forth by the command of GOD [Fol. 75*a*, 2] and punished 'AWḤEYÔS (EUHIUS), the captain of the army, and he made blind the eyes of DÎYÔḲLĔṬYÂNÔS (DIOCLETIAN), the wicked [King], and he drove him out of his royal palace, and set CONSTANTINUS in his stead. And he opened the doors of the church throughout the world, and he set

free all those who were in prisons for the sake of our Lord's Name. And the wood of the Cross appeared in his kingdom, and the Orthodox Faith grew strong. And they built [a church] in the Tomb of our Lord JESUS CHRIST, and other churches throughout the world. And then [CONSTANTINE] came again into the Church of the Resurrection of our Lord, and prayed therein. [Fol. 75*b*, 1] and he also came into the Church of St. GEORGE, he, and his mother HELENA and EUDOXIA his sister, and Mâr GEORGE appeared to him by night and made him to know everything which he should do. And it was he who built the Church of St. Mâr GEORGE in the city of LYDDA, because it was at first small, and he enlarged it, and built a beautiful and wonderful edifice; and it was in this church that the many mighty deeds and miracles which are written down in another work were performed. Glory be to GOD and to His pure and holy martyr GEORGE, who finished his fight on the twenty-third day of the month of Mîryâzyâ, at [Fol. 75*b*, 2] the ninth hour on the day of 'Âreb (*i.e.* the Eve, or Friday). Now the number of those who became martyrs with St. Mâr GEORGE and Queen ALEXANDRA were thirty thousand, and they received their incorruptible crowns from GOD. And those who are now with St. GEORGE in the city of JERUSALEM are all the righteous.

Now all that we have said to you and have brought before you up to this point concern the fight and the sufferings which St. Mâr GEORGE, the conquering warrior of our Lord JESUS CHRIST, endured patiently. Now we will turn to another matter and we will inform you concerning the exalted honour which the saint obtained in the heavens from [Fol. 76*a*, 1] our Lord and Redeemer JESUS CHRIST. Hearken now to me,

O my beloved ones, so that I may be able to make you to know what I have seen with my own eyes, and what I myself have heard with mine own ears, I the wretched man THEODOTUS.

And it came to pass in the days of THEODOSIUS, the lover of GOD, of glorious remembrance, that the King saw a miracle on the day when he became King. And behold, he saw St. GEORGE coming down from heaven, in great glory, and MICHAEL the Archangel was following him, and he set King THEODOSIUS over the kingdom of RÔM (BYZANTIUM) because his belief was strong in St. GEORGE all his days. And when twenty years had passed since he began to reign, he built a great church [Fol. 76*a*, 2] in honour of St. Mâr GEORGE, and he sent to my humble self and to all the bishops, and [we] went to him with the feebleness of wickedness. And when we had consecrated the holy church in the name of GOD and His martyr GEORGE, the priests chanted psalms as was right and proper. Now the God-loving King THEODOSIUS sat with us and all the chief men and nobles of the city. And after we had sat down with the King and all the people, the King commanded [a priest] to read to us the [story of the] fight of St. Mâr GEORGE, for that day was the twenty-third day of the month of MÎYÂZYÂ, and we listened thereto in quietness and deep silence. [Fol. 76*b*, 1] And when he came to the [mention of the] nobleman who became a martyr of our Lord JESUS CHRIST, saying, "Among all the martyrs there is none who can be compared with him, and there shall never [arise] his equal," these words were too hard for me, the humble THEODOTUS. And I said [to myself], "Many governors, and rulers, and kings have renounced the glory of this fleeting world, and their governorships,

and their riches, and have died for the Name of our Lord JESUS CHRIST in the days of Diocletian, the wicked king; why should this holy martyr be so greatly exalted above them?" And when the priest had finished the Office of the Holy Eucharist the time drew nigh for vespers, and we prayed a prayer, and we sat down with content (?) [Fol. 76*b*, 1] and then fell asleep. And no man ate food, but each man lay down with us in the holy church on the night of the First day of the Week for the consecration of the church, which it was agreed should be performed on that night.

And when midnight came we made a prayer, and we ended it and said Amen, and we sat down and we discoursed together about the great deeds (or, attributes) of GOD. And [as] we were sitting with the King the mind of one of the Fathers, a bishop, was snatched up into heaven, and he saw exceedingly exalted mysteries, which no earthly being is capable of describing. He said: "I saw as if I were standing before the throne of the Father, and I also saw thousands of thousands [of angels] praising the Three Persons [Fol. 77*a*, 1] who are co-equal in Deity. And I saw all of them when they came in their ranks, and they bowed down before GOD and praised Him, and blessed Him, and they made supplication to Him. Then they stood up [again] in their various companies, and no man could ever describe the greatness of the praise and glory wherein they were. And then I saw a man, and behold, he came from outside, and he entered into the midst of the pavilion [of GOD]. He was like unto a King, and he was wearing a helmet of gold with crowns, and he was mounted upon a white horse which shone with a light which was ten thousand

times brighter than the sun. And he was arrayed in royal apparel and he was holding swords and the weapons of war of kings, [Fol. 77*a*, 2] and his royal ornaments particularly were unusual and incomparable. And when he went forth, many multitudes accompanied him on this side and on that, and I saw all the righteous paying homage to him. And because of this I seated myself, and I held my peace and I wished to know who he was.

And I turned round to the right and I saw a monk standing [there], and he had wings like an angel of God, and he was wearing a royal crown on his head. And he was arrayed in fine linen with which no apparel of kings could be compared, and in his right hand was a staff of gold, and his face was filled with joy and the great glory [Fol. 77*b*, 1] wherewith he was surrounded. And I asked him and said unto him, "I beseech thee, O my father, to make me to know who this is, and [who thou art] thyself who art in the midst of this great [glory] which surroundeth thee, and such honour as this."

And he embraced me and said unto me, "I am Bûlâ (Paul), a native of Tâmwâ. Good is thy coming [here], O true shepherd of our [Lord] Jesus Christ." And when he said this to me I bowed and I rejoiced that I had found grace before him. And I said unto him, "O my lord Father, thou righteous one, I beseech thee, if thou dost hold me worthy, and I would ask thee to inform me who this great king is who hath just arrived, and who are all these multitudes [Fol. 77*b* 2] who are bowing down before him." And the blessed man smiled, and laughed a spiritual laugh, and he said unto me, "Dost thou not know who he is even now?" And I said unto him, "How am I

to know him? I have never seen him until this moment." And he answered and said unto me, "I like thyself (?) was only sent once, that is to say, yesterday, into this church because of St. Mâr GEORGE, the beloved one of GOD, the chosen martyr. And he is exalted more than all the [other] righteous ones according to the word of our Redeemer Who spake unto him thus: The deeds of all the souls which go forth from their bodies, whether of the righteous or of sinners, appear openly on the tablet of the spirit which is before his eyes [Fol. 78*a*, 1] always, and all their deeds are written thereon. And they shall worship the Holy Trinity, and then they shall worship St. GEORGE, My beloved one.

"And when GOD wished to give me, His servant, rest, He looked at me, and I went forth from this world, and He in His goodness held me to be worthy to enter into His holy city. And I saw this man on whom thou art looking at this moment, and he had on him a helmet of royalty whereto were attached seven crowns, and I looked and I read what was inscribed upon it, and it said, 'Mâr GEORGE of LÔDÔḲYÂ (LAODICEA?), a native of the city of LĔDÂ (LYDDA), who died three times for the sake of the Name of our Lord JESUS CHRIST.' And I saw all the angels [Fol. 78*a*, 2] bowing down before him. Now I had suffered many pains for the sake of the Name of our Lord JESUS CHRIST, and I died seven times, and I said within myself, I am equal with him in glory, and I refused to bow down before him.

"And in the twinkling of an eye, which all hearts know, MICHAEL the Archangel sent one unto me, and he said unto me, 'O my chosen one, BÛLÂ (PAUL), why didst thou lag behind in spiritual confidence in him,

according to the command of the Sustainer of the universe?' And I told him what was in my heart. And straightway he took me and carried me to ABBÂ NÔB, the confessor, for this monk was the same as a martyr, and the angel told him [Fol. 78*b*, 1] the command of GOD. And this confessor said unto me, 'O my holy Father BÛLÂ (PAUL), go and fulfil the command of GOD. And say not I have toiled and suffered greatly like the great one Mâr GEORGE. For thou hast done what thou thyself only wished to do for God's sake, but St. GEORGE hath suffered torturings with the axe and the hatchet, and with saws and [iron] goads, with fire, and with two-edged swords, and also through kings, who, I declare unto thee, were far more wicked than wild beasts. O my beloved BÛLÂ (PAUL), if a soldier were to come to thee and say unto thee, Come, get forth, for a King calleth thee, it would count [with thee] as much as [Fol. 78*b*, 2] the seventy years in which an anchorite had fought the spiritual fight.' And when I heard this I bowed down before the Archangel MICHAEL and before ABBÂ NÔB who had made himself a martyr in [his] monasticism, and I said, 'Forgive me,' and then they rejoiced with me. And forthwith I went to the martyr and bowed down before him, and he was GEORGE, the holy martyr of CHRIST. And now, O faithful shepherd of CHRIST, make strong thy heart, for there is no one who can be likened to St. GEORGE among all the martyrs who have received crowns."

And whilst the saint was talking to me, the holy soldier of CHRIST came unto me, and his face was shining like the light [Fol. 79*a*, 1] of the sun, and he embraced me and filled me with joy and gladness. And he said unto me, "When thou goest to 'ANḲÔRÂ

(ANGORA, ANCYRA), thy city, build for me a church therein so that I may come and dwell with thee, and at the end of nine years and one month thou shalt come to me in this holy city." And when he had said this unto me I woke up from my dream. And when the King and the twelve bishops saw his face shining they knew that that bishop had seen a vision, and they asked him to tell them what he had seen. And his mind having become composed he related to them everything which he had seen, and they marvelled greatly and glorified GOD and His martyr Mâr GEORGE. Then the King answered and said, "On the day wherein GOD seated me upon the throne of the kingdom of RÔM, I being unworthy, I saw him with my sinful eye. And behold St. Mâr GEORGE came from heaven, and he was riding a white horse, and in his right hand was a spear of gold, and the Archangel MICHAEL was going along with him. And I saw upon his head a helmet of gold, whereon were seven crowns, and he was shining with a light which was ten thousand times brighter than that of the sun. And he came to me, and he filled me with joy, and he laid hold upon me and seated me on my royal [throne]; and there were many of the soldiers of the army who were held worthy to see him face to face. And I saw him again in the [Fol. 79*b*, 1] holy church, and he spake to me words [which were] profitable to my soul. And when I had heard these [I] blessed GOD and His holy martyrs."

And after this that bishop went into his city, and he built there a great and glorious church in the Name of GOD, the Most High, and that of His martyr St. Mâr GEORGE, and he left it in his hand before he went forth from (?) the body. And this bishop was one of the Three Hundred and Eighteen Bishops who

assembled at NICEA, and he it was who saw, and to him was the vision, and he it was who also wrote [this] Encomium. And that bishop dwelt [there] for seventy years, [Fol. 79*b*, 2] and he departed to GOD being one hundred and eighteen years old. And this we would make known to you, O my beloved brethren, the great honours which GOD hath graciously bestowed upon this mighty and strong man, the great fighter Mâr GEORGE, whose festival they celebrate this day on earth [and] in the heavens, and also that which remaineth his praise and the greatness of the honours which are his in the heavenly JERUSALEM, the city of JESUS CHRIST.

And now, O blessed brethren in the Lord, we know of a certainty that St. Mâr GEORGE is in close nearness to GOD and that he hath favour with Him, and we also know that he cometh [Fol. 80*a*, 1] before the Holy Trinity at all times to make intercession for each and every one of us. And let us make him an intercessor for us, and at the same time let us give alms to our brethren, the poor and needy and the pilgrims, and let us love each other. And let us possess lowliness (or, humility) and holiness so that Mâr GEORGE may make intercession for all of us before our Lord JESUS CHRIST, so that He may have compassion on us, and forgive us our sins, and may bless the congregations of our people both great and small, old men and babes, and widows and young children, and may He bless him that is grown up and also him that is growing up with this book, and make him faithful in his labour in JESUS CHRIST our Lord. And this is what we must beseech from Him, that He will forgive us our sins, [Fol. 80*a*, 2] and pardon our transgressions, and cover over

our backslidings, and help us in the doing of every good work before the end of our days. And may He satisfy your necessities, and make your children to grow up, and provide for your widows, and bring back [to their homes] those who are travelling and on pilgrimages. And may He make your governors to be merciful towards you, and may He bring to you, as this day, many years, and length of days in righteousness and in peace.

And may He make you worthy to receive His Body and precious Blood for the forgiveness of your sins, and the blotting out of your transgressions, and the healing of your sicknesses, both of the soul and of the body. And may He make you to hear the glad and joyful words, [Fol. 80*b*, 1] which He saith, "Come unto Me, ye blessed ones of My Father, that ye may inherit the kingdom which hath been prepared for you before the world was created—through the intercession of our Holy Lady, the Virgin MARY, the God-bearer, from whose womb salvation came; and through the intercession of the seed of our freemen the Apostles whose cryings out shut the gates of idols and opened the gates of the churches, and whose teachings purified the hearts of the deniers and opponents [of CHRIST]; and the intercession of all the righteous men and martyrs, and of all those who have pleased the LORD GOD of the universe, by their good works, from ADAM and his progeny [Fol. 80*b*, 2] until the present, for ever and ever. Amen.

COLOPHON

SEḲRÂṬES (Pasicrates), the servant of St. GEORGE, said when the fight of St. GEORGE was finished: I

accompanied my lord Mâr GEORGE in all his fight and suffering, and I drafted this and I wrote an account of all the suffering which he bore for the Name of our Lord JESUS CHRIST. And GOD, the Judge of the living and of the dead, knoweth that I added nothing to what happened to my lord GEORGE, and that I took away nothing therefrom; nay, on the contrary, I drafted and wrote down only the things which I had seen with mine own eyes. And praise be to GOD, and may His compassion and mercy be upon us through the intercession of the martyr, the warrior and conqueror, [Fol. 81*a*, 1] Mâr GEORGE, for ever and ever. Amen. May it be [so]. May it be [so]!

And [it] was finished whilst we were travelling (on a pilgrimage?) in a place the name of which is ḲUOS-ḲYANÔS MARSÂ, and whilst we were travelling I compiled this book. And it took place when my lord GEORGE, the servant of JESUS CHRIST, had gone to his rest and had been crowned, in the month, the name of which is in Greek "PANPELYÔ," whereof the translation is MÎYÂZYÂ, on the twenty-third day of the month; now that day was 'ARÊB (*i.e.* Friday), and the time was the ninth hour. May the blessing of this martyr be with us!

This book was translated from the Arabic tongue into Gĕ'ĕz by the mouth of MICHAEL the Less, the grandson of Abbâ GEORGE, [Fol. 81*a*, 2] the son of Abbâ MICHAEL the bishop, with the help of the Holy Ghost, and through the intercession of St. GEORGE, the conqueror of MASṬÊMÂ (*i.e.* the Devil), the filthy one, so that it might become for him grace, and healing, and a means of lessening the sin of the transgressor. May the might of his prayer become to him a garment, and act as a shepherd towards him in body and in

soul, and protect him from the onslaughts of SATAN, the filthy one, and watch over him by sea and by land, and be with him until he draweth his last breath.

And may this mighty warrior and fighter bring all of us children of the Gospel into his inheritance in the sun of the world which shineth brightly, and ornament him with a crown, for ever and ever. Amen.

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